The LUTHERAN

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THEOLOGICAL SEMINARY
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SUMMER CAMPER

Junior at Lutheridge prepares Bible lesson

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AUGUST 11, 1954

10 CENTS

Crumbs of the Sandwich

ON A HOT AUGUST SUNDAY last year, it was the pastor's turn to present the lesson for our entire Sunday school. When the lesson time came, he walked to the front of the room and turned to face the large group. Before saying a single word, he took from his coat pocket a sandwich, neatly wrapped in waxed paper.

"I hope you don't mind," he said, slowly scanning the mass of amazed faces before him. "But I've been home alone all week, and I'm hungry."

His statement was greeted with smiles. Everyone was aware that the pastor's wife was away, recuperating from an illness.

THE PASTOR then carefully unwrapped his sandwich, but to the surprise of all, he laid the sandwich aside and calmly began to eat the crumbs that remained on the paper. This drew giggles from the youngsters.

"What are you laughing at?" he asked.

A ten-year-old boy replied, "You laid the sandwich aside and you're eating th crumbs."

A SMILE THEN SPREAD across the pastor face as he replied, "You know, Dick, that not so funny. People today often eat on the crumbs of religion and push the san wich aside. They go to Sunday school, b when the morning church service come they say, 'Well, I've been to Sunday schoo I'm full.' "

"But that's wrong," he continued. "Or should first eat the sandwich and then, he's still hungry, devour the crumbs. If or first eats the crumbs, something may pr vent him from eating the sandwich."

The young pastor could no doubt ha drawn many illustrations from his them had time permitted. No one overlooked th point of his lesson.

The sandwich, incidentally, was neve eaten—at least not in Sunday school!

—LEE R. BEERS

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COVER PICTURE. Linda Nichols of Sanford, N. C., gets ready for daily study period at Lutheridge camp high in the "Land of the Sky," North Carolina's Blue Ridge Mountains.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

World Council will be big news

Four hundred newsmen from 38 countries had requested press-table space at the Evanston assembly of the World Council of Churches, it was reported this month. Twenty-five extra phones had been run into the press rooms. The assembly might equal the 1952 nominating conventions of the Democratic and Republican parties in the number of reporters, photographers, radio and TV men at work.

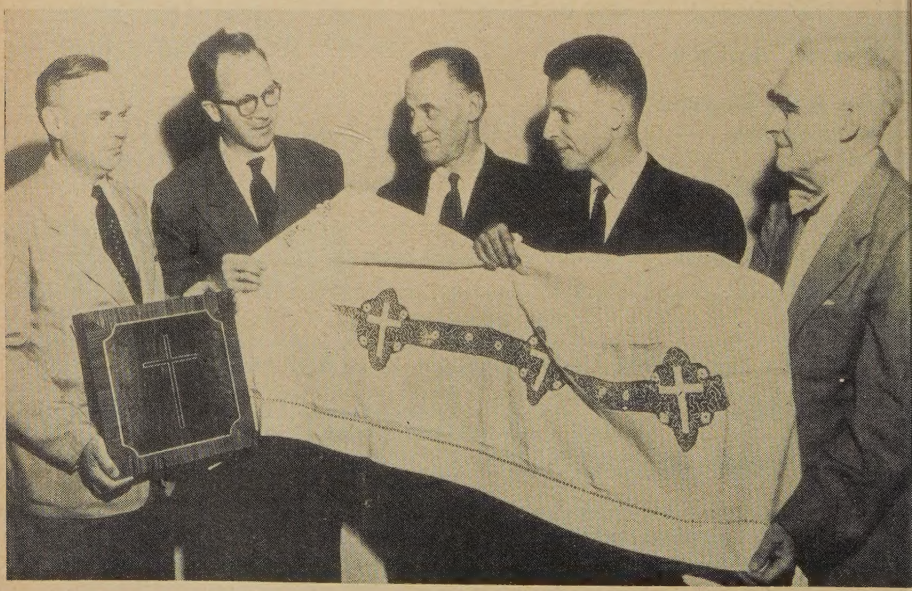
President Dwight Eisenhower consented to do his share in calling attention to World Council sessions. He agreed to speak to the churchmen in Evanston on Aug. 19.

First telecast from the assembly will be the opening service, Aug. 15 (11 A.M. EDT), from First Methodist Church in Evanston. The five presidents of the World Council will participate, wi Bishop G. Bromley Oxnam as preache

Lutherans who are delegates or a credited visitors to the assembly will ho a two-day meeting in Chicago, Aug. 1 14, to confer on questions to be consi ered at Evanston. Leaders will be Bisho Anders Nygren of Sweden, Prof. Reg Prenter of Denmark, Dr. Heinrich Mey of Germany, Dr. T. A. Kantonen of t U.S.A. The "Martin Luther" film will shown for a week beginning Aug. 20 the Coronet theater in Evanston. Del gates to the assembly will get free ticket

Roman Catholics come next

World Council leaders predicted the would be 100,000 at Chicago's Soldi Field on the opening night of the Asse bly, Aug. 15. They will see a dram of creation and redemption and hear



PARAMENT FOR ALTAR AT WORLD COUNCIL ASSEMBLY
Refugees made it in Italy

2,000-voice choir and 200-piece band.

Roman Catholics announced last month that on Sept. 8 they expect to draw to Soldier Field "the greatest assemblage ever attracted" there. They plan a nocturnal mass as a "mammoth public homage to Mary, the mother of God and queen of the apostles," and hope to exceed the 150,000 attendance reported at Soldier Field at the 1926 Eucharistic Congress.

Still larger attendance was expected this week at the Canadian national Marian congress, climaxing Marian year observances in Canada. More than a million Roman Catholics would come to Cap de la Madeleine and Trois Rivieres, Quebec, when a crown of gold and precious stones will be placed on the image of the Virgin Mary.

More churchmen in prison

Communists resumed an old pastime in Europe last month. In Czechoslovakia and Yugoslavia they brought high-ranking churchmen to court and sentenced them to long prison terms.

A Serbian Orthodox archbishop, Metropolitan Arsenije of Montenegro, got an 11-year sentence in Yugoslavia. He was charged with plotting against the Tito government. He had opposed the formation of government-sponsored priests' associations. He is 71 years old.

In Czechoslovakia a Roman Catholic bishop, Stefan Trochta, was sentenced to 25 years in prison. He was accused of spying for the Vatican. More than 2,000 Czechoslovak priests are in internment camps, it is reported from Vienna. Three priests were given jail sentences along with Bishop Trochta because they "supported the bishop's criminal activities."

Lutherans confer in South America

A strategy for strengthening Lutheran churches in 16 Latin American countries, from Mexico to Argentina, was discussed by 50 church leaders meeting near Rio de Janeiro July 20-23. Developments which took a hundred years in North America may take place in 25 years in South America, surmised Dr. Paul C. Empie, National Lutheran Council executive.

Clearing the wilderness in south Chile, circuit-riding pastors in Paraguay, and problems of Lutheran minority groups in many Latin American countries are similar to North American experiences in the 19th century, Dr. Empie said. "I note that you are making some of the same mistakes we made," he added—referring to persistent use of foreign languages in the new world. "The thing I learn from history," said Dr. Empie, "is that people do not learn from history."

There are now more than 750,000 Lutherans in Latin America, estimated Dr. Stewart W. Herman. Largest groups are in Brazil and Argentina. The conference last month approved establishment of a Lutheran theological seminary in Argentina. It is to be located at Manuel de Pinazo, a suburb of Buenos Aires. The Lutheran World Federation's Committee on Latin America will provide $15,000 a year in 1954 and 1955 to aid the new school. The United Lutheran Church in America will also help support it.

A theological seminary exists in Sao Leopoldo, Brazil, but conducts its work in the Portuguese and German languages. Spanish is the language of other Latin American countries.

There may be Lutheran nuns

A 28-year-old Swedish woman, Marianne Nordstroem, took a vow on June 6 not to marry within a year, to give up her property, and to be obedient to the "advice and guidance" of Vicar Gunnar Rosendahl of Osby who conducted the

hour and a half consecration ceremony.

Miss Nordstroem plans to go to England in September and to live for a year in an Anglican convent. When she comes back to Sweden she expects to find other women who will share with her in establishing a convent "built on a Swedish religious basis and a Swedish point of view."

"We are a small circle, spread all over the country, with Vicar Rosendahl as our spiritual leader," she said. Others have told her, she asserted, that "when you start, we will follow." There has not been a Lutheran convent in Sweden for 300 years.

"The country needs a convent system," said Vicar Rosendahl. "Nunnery can be a strong force against the irreligious tendencies of the age."

Bishop Anders Nygren and Dean Nils Bolander of the Lutheran diocese of Lund, in which Osby is located, have asked Vicar Rosendahl to explain why he did not ask for church permission fo the June 6 ceremony. Mr. Rosendah said he did not act as a minister of th state church but in a private capacity Miss Nordstroem took the vows "afte having discussed the matter with me ove a considerable period of time," he said

Clergymen in Politics

"Silence would be a shameful thing," said Roman Catholic Bishop Bernard J Sheil of Chicago, when the rights of th poor and the helpful need defense. A such times, said the bishop in the Aug. 1 *Look* magazine, a clergyman ought to ge into controversial questions.

"The authority and prestige of reli gious institutions should not be employe for partisan or political gain," said th bishop. But "to forbid clergymen to poin out the moral issues in matters of publi controversy would, in effect, mean si lencing the churches and synagogues a

CONVENTION PLANNERS AT WORK

Canadians met last month to plan publicity for United Lutheran Church convention in Toronto, Oct. 6-13. Chairman Norman Berner (right) displayed delegate's badge

spiritual influences in American life."

It was Bishop Sheil who censured Senator Joseph McCarthy in an address to the United Automobile Workers in April. There was a widespread impression, said the bishop, "that a Catholic, just because he was a Catholic (and hence an anti-Communist), was obliged to support the junior senator from Wisconsin. There was certainly no basis in Catholic teaching for this belief. Millions of Catholics, I knew, felt as I did. My mail since then has assured me that many of them were relieved to learn that at least one bishop felt as they did."

"My feeling," said Bishop Sheil, "has never been that the Church was supposed to pick up its skirts and tiptoe through the world of men. . . . Moral issues in public life do not arise in social and political vacuums, but in the concrete situations of daily life. In identifying myself with the poor, the underprivileged, and the underdog in general, I have never felt that I was in any way unfaithful to my calling."

Hromadka back at Princeton

In a divided world "it is sometimes so difficult to understand one another," said Prof. Josef Hromadka at Princeton Theological Seminary. He had been a teacher at the seminary seven years before returning in 1947 to his native Czechoslovakia where he has led his church in living peacefully with communism.

This month Dr. Hromadka was back at Princeton for a meeting of the World Presbyterian Alliance. Present at the sessions were 400 delegates of Presbyterian and Reformed churches in 45 countries.

The Reformed churches, said Dr. Henry P. Van Dusen of Union Seminary, are the "bridge" between other Christian groups. They are "perhaps closer to the center than any other communion," he said, and have responsibility for "drawing sister Communions into sympathetic understanding and appreciation of one another."

It is a role, said Dr. Van Dusen, "for which our prized inheritance of rigorous and self-assured dogmatism, direct legacy from that doughty intransigent John Calvin, does not well equip us."

Representatives from the Reformed Church of Hungary had been expected at Princeton but Bishop Janos Peter was granted a visa to attend only the World Council assembly in Evanston. Other Hungarians refused to come to Princeton without Bishop Peter. The State Department has acknowledged that Bishop Peter will be more closely watched while in America than the other 10 delegates expected from Czechoslovakia and Hungary. He is accused of being a member of the Hungarian secret police.

Poling and the Presbyterians

Dr. Daniel A. Poling had climbed way out on a limb, and *Presbyterian Life* sawed him off. This month Dr. Poling was trying to pick himself up.

Six columns in the August *Christian Herald* (Dr. Poling, editor) were used in trying to back up the assertion made by Dr. Poling in the Apr. 24 *Saturday Evening Post* that Communists had infiltrated the Presbyterian Church USA at its top level. "The sinister character of communist infiltration, and the uniqueness of its subversive apparatus when it moves in to deceive the churches," said Dr. Poling in The *Post,* had been demonstrated by "A Letter to Presbyterians" mailed last fall by the Presbyterian General Council to all congregations of the denomination.

Dr. Poling said he had underlined in a Communist propaganda sheet published in Bucharest (headquarters of the Cominform) 25 sentences or paragraphs "the exact sentiment and, in several instances

DR. DANIEL A. POLING
Twenty-five parallels

the exact language of which appeared in the Presbyterian letter."

"How," asked Dr. Poling, "do we explain the striking parallel" between the Presbyterian document and the Communist publication?

"Presbyterian Life" investigated

Dr. Poling's serious charge against the Presbyterian Church was promptly investigated by *Presbyterian Life*, the denomination's official magazine. The *Saturday Evening Post* gave this magazine photostatic copies of the Communist paper which Dr. Poling had underlined in 25 places. *Presbyterian Life* could find no sentence or paragraph "the exact language of which appeared in the Presbyterian letter," nor any ideas in the letter which showed signs of Communist origin.

Robert H. Heinze of *Presbyterian Life* visited Dr. Poling to request a "key which would identify the alleged parallels and show which passages in both documents might, in Dr. Poling's mind, be related." Dr. Poling refused to provide a key, and said, "My article speaks for itself."

No evidence had been offered by Dr Poling in the *Saturday Evening Post* t back up his claim that 25 sentences c paragraphs in the Communist publicatio were "parallel" to statements in the Pre byterian letter (which was endorsed a most unanimously at the Presbyteria General Assembly in May). In *Th Christian Herald* this month he offe several "parallels." Both documents, h reports, contain the words "great vitality (which he had overlooked in his origin 25 underlinings). Both documents mak use several times of the word "historic.

Facts in the case

Presbyterians had used the word "his toric" twice in their letter . . . "the his toric witness of our Church" and "inqu sitions, which find their historic patter in mediaeval Spain." Dr. Poling under lined in the Communist document suc phrases as "the historic task" and "th historic mission" of the German Demo cratic Republic (Soviet Zone). This i as close as the two documents come t the use of "exact language" which Dr Poling charges.

As for "the exact sentiment" in whic the documents are parallel, the Presby terians said they were in favor of con tinued negotiations to try to settle differ ences between Communists and the free world. "There should be no reluctanc to employ the conference method to th full in the settling of disputes with ou country's enemies," they said. The Com munist paper quoted a 1953 statemen of Premier Malenkov that "there is no a single controversial or unsettled ques tion which could not be solved by peace ful means on the basis of mutual agree ment of the interested countries."

The main point

What irked Dr. Poling into attackin

the Presbyterians, no doubt, is that they condemned Congressional committees for violating basic civil rights of Americans in their headline-hunting search for subversives.

Communists, who respect no civil rights in countries they control, are prompt to call attention to violation of rights guaranteed by the U.S. constitution. In the Cominform sheet they spoke of "the illegal, unconstitutional police-state surveillance and harassment of the FBI, directed by McCarthy's self-confessed pal and admirer, J. Edgar Hoover."

It requires a feat of imagination to see a parallel between this talk and the Presbyterian reference to the "subtle but potent assault upon basic human rights" taking place in America. The Presbyterian letter contains a warning against "disloyalty to the truth" which they said has been prevalent in the United States. "Communism, as we know to our sorrow, is committed on principle to a philosophy of lying," said the Presbyterians. "Democracy, in fighting communism, is in danger of succumbing, through fear and in the name of expediency, to the self-same philosophy."

In hearings before Congressional committees, Presbyterians asserted, some Americans have been "publicly condemned" on the basis of unverified testimony from ex-Communists "whose basic philosophy authorizes them now, as in the past, to believe that a lie in a good cause is thoroughly justified."

And so forth

The Rev. Helge Ljungberg was named bishop of Stockholm by the Swedish government in late July. He will succeed Bishop Manfred Bjoerkquist who retires Oct. 1. The 49-year-old Vicar Ljungberg received the largest number of votes in the church election held in May.

TO WEEK-DAY PARKERS
A free-will donation will help the Church maintain this parking lot. Thanks
Cliff Temple Baptist Church

NICKEL IN THE SLOT
Cliff Temple Baptist Church in Dallas, Texas, lets motorists use its parking lot weekdays, but installed coin meters to collect gifts for maintenance of the lot

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Americans are becoming more temperate in their drinking habits, said Dr. Selden Bacon, director of Yale University's Studies on Alcoholism. The peak in alcohol consumption may have been reached in the U.S. in 1949, he estimated, and the trend is now away from heavy drinking . . . A Roman Catholic priest, the Rev. Otis Winchester, said the number of women alcoholics may soon equal, or perhaps exceed, the number of men. A peak may be expected in about five years, when many women who started war-plant work in the 1940's will be reaching middle age.

May 1 will be proclaimed by the Vatican later this year as the day for annual celebration of a new holy day, the Festival of the Queenship of Mary. Purpose of the celebration will be to assert Mary's queenship of the universe.

World News Notes

Erosion

Last month 185,000 tons of rock crashed over the brink of Niagara Falls. And 77,000 square miles of Indo-China were ceded to the Communists. Neither event was unexpected, though the exact time and extent of either cataclysm could not be predicted.

Each event was the final result in a process of undermining. The Indo-China collapse came because the French had not accepted the fact that Asian nations are now determined to throw out their foreign rulers. British and Dutch were wise enough to accept that fact, and withdraw from India, Burma, and Indonesia while there was still time. French stubbornness opened the way for Indo-Chinese Communists to gain popularity as the liberators of their country.

New day

Amid the thunder of the Indo-China downfall, Frenchmen seemed determined not to repeat their mistake. Premier Mendes-France made a dramatic flight to Tunisia where rebellion against French rule had been seething toward a climax. The French were at last willing to grant Tunisians self-government, he promised. There would have to be similar treatment for Morocco if violent rebellion is to be averted.

Britain and Egypt signed an agreement July 27 for removal of British troops from Suez within 20 months. On Aug. 1 the government of Iran announced a plan for paying off claims on British oil refineries from which the British had been expelled in 1951. By midsummer the fierce three-year dispute might be ended.

It was the threat that Communists might be the final victors in each of these trouble centers which had prodded European nations to try to clear up explosi situations.

Good results from evil

The West German government h sincerely tried to pay off some of t tragic debt the Germans owed to t Jews on account of Nazi crimes. In 19 the German government made a repa tions agreement with Israel, promising give goods valued at $821 million ov a period of ten to twelve years "to ma good the material damage" resulting fr "unspeakable criminal acts . . . per trated against the Jewish people duri the National Socialist regime of terro

This flow of reparation goods, n reaching Israel in large volume, ha become a major factor in Israel's effo to achieve economic stability. Raw ma rials and agricultural machinery w step-up Israeli production.

Hospitals in Israel will soon equipped with X-ray equipment shipp from Germany, and medicines ma from German raw materials are bei prescribed for Israeli patients. Germ equipment will enable Israel to increa its power generating plans from 130,0 kilowatt capacity to 370,000 kilowa

Escape from summer heat

Americans tormented by August te peratures climbing into the 90's co escape their discomfort easily, the N York State Employment Service a nounced. Plumbers, electricians, carp ters, metal workers, power shovel a bulldozer operators are needed in I land which has refreshing summer te peratures in the 70's.

Only difficulty is that workers wo get back home for Christmas. They m sign six-month contracts.

SOCIAL SECURITY FOR MINISTERS

SOMETHING NEW has been added in the drive to bring ministers under the Social Security system. The Senate Finance Committee, contrary to all predictions, approved coverage for clergymen under the "self-employed" category, on a voluntary basis. Under this arrangement, a church would pay nothing toward a pastor's coverage, and the pastor would pay 3 per cent of his salary instead of the usual 2 per cent.

This decision differed from the action taken by the House. There ministers were given coverage on a half-voluntary, half-mandatory basis, with congregations paying 2 per cent and the pastor 2 per cent. A church and its pastor, or a church agency and two-thirds of its clerical employees, could decide whether or not to go in at the beginning. After the decision had been made, any new pastor or clerical employee would have to enter whether he wanted to or not.

MOST CHURCH GROUPS were not satisfied with either arrangement. A number of major denominations had approved the inclusion of clergy in Old Age and Survivors Insurance (OASI). Most of them favored the type of coverage voted by the House, *except* the provision forcing pastors to enter if they accepted a call to a church or church agency which had already signed up. They felt that as a matter of principle, entry into the system should remain voluntary.

On the other hand, most church leaders doubted the wisdom of coverage on a self-employment basis. Ministers are not self-employed, they reasoned, and should not pretend to be for the sake of getting OASI benefits. It would throw the whole burden on the minister, without the church accepting its due responsibility.

THE CHURCHES were not unanimous in this viewpoint, however. The Southern Baptists believed that coverage of ministers on a self-employed basis would protect churches from having to pay Social Security tax, thus maintaining the principle of separation of church and state. The Church Pensions Conference, made up of pension officials from most major denominations, favored the self-employment provision, fearing that Social Security contributions by churches would mean diminishing support for church pension plans.

Both of these groups had worked hard to convince the House Ways and Means Committee. Failing that, the Southern Baptists concentrated on the Senate Finance Committee, on which there were several influential southern senators.

THE DEGREE of their success was shown by the contrast between the committee's decision on ministers and its action in dropping other professional groups. Lawyers, engineers, architects, and other genuinely self-employed groups were included by the House on a mandatory basis. The Senate Finance Committee first voted to make such inclusion voluntary. Later, presuaded that voluntary coverage of self-employed people was actually unsound, they dropped those categories completely. But, under church pressure, they made a special exception for ministers.

If the Senate approves this action, a conference committee will decide which viewpoint shall prevail. The best solution would be a compromise along the lines supported by majority church sentiment: joint participation by churches and ministers, with the voluntary principle maintained intact. —ROBERT E. VAN DEUSEN

Lutherans Will Be at Evanston

Twenty-three delegates from U.S. at World Council Assembl will be far outnumbered by those from 18 other countrie

More than 200 Lutherans will participate officially in the Assembly of the World Council of Churches on the campus of Northwestern University, Aug. 15 to 31.

Included in the total are at least 83 delegates from 15 countries, a similar number of accredited visitors, a score of consultants, a dozen youth consultants, several fraternal delegates, and a number of staff members.

They will represent over 46 million members of the 36 Lutheran church bodies in 18 countries which are affiliated with the international agency. The Lutherans compose about 28 per cent of the World Council's 168 million Protestant and Orthodox Christians.

Among Lutheran delegates will be three from the East Zone of Germany, Bishop Niklot Beste of Mecklenburg, Bishop Gottfried Noth of Saxony, and the Rev. Gunter Herden of Gera; three from Czechoslovakia, Bishop General Jan Chabada, Dr. Jan Michalko, and General Inspector Andrej Ziak; and two from Hungary, Bishop Lajos Veto and Bishop Laszlo Dezsery, both of Budapest.

Entry of these delegates into the U.S. was approved in mid-July by Attorney General Herbert Brownell, on recommendation of the State Department and after World Council representatives appealed to President Eisenhower and Secretary of State John Foster Dulles.

No delegates have as yet been named by the Federation of Lutheran Synods in Brazil, the Evangelical Church in Alsac and Lorraine, the Evangelical Church i Poland, and the Hungarian Luthera Church in Rumania and the Protesta Evangelical Church in Rumania. N Lutheran delegates are expected fro Poland or Rumania.

Five women are among the Luthera delegates. They are Miss Helen Knub of New Rochelle, N. Y., and Mrs. L. A Witzeman of West Richfield, Ohio, re resenting the United Lutheran Churc Miss Armi Hallsten-Kallia of the Churc of Finland; Mrs. Liselotte Nold of th Evangelical Church in Germany; an Mrs. Margit Lindstrom of the Churc of Sweden.

Among fraternal delegates will be D Carl E. Lund-Quist, executive secreta of the Lutheran World Federation, whi the consultants include Dr. Paul C Empie, executive director of the Nation Lutheran Council. Several other NL and LWF staff members are official del gates, consultants or accredited visitors.

Taking a major part in the proceedin of the Evanston Assembly will be Bisho Eivind Berggrav of the Church of No way, who is one of the six presidents the World Council, and Dr. Frankli Clark Fry, president of the United Lu theran Church in America, who is vic chairman of the WCC's policy-makin Central Committee. Bishop Berggrav an Dr. Fry will each preside at two plena sessions of the Assembly.

DELEGATES FROM BEHIND IRON CURTAIN WILL ATTEND, TOO
Bishop Laszlo Dezsery and Bishop Lajos Veto will represent Hungarian Lutherans

AMONG THOSE who will submit reports to the Assembly are Dr. O. Frederick Nolde, associate general secretary of the World Council, and director of the Commission of the Churches on International Affairs. Dr. Nolde is dean of the graduate school of Philadelphia Seminary.

A report will also be given by Dr. Rajah B. Manikam, joint secretary in East Asia of the WCC and the International Missionary Council. Dr. Manikam is president of the Federation of Evangelical Lutheran Churches in India.

Other Lutheran staff members are Dr. Nils Ehrenstrom, director of the WCC's Study Department, and the Rev. Bengt-Thure Molander, secretary for Europe in the Youth Department, both members of the Church of Sweden.

Lutherans also had a prominent part in preparing six ecumenical surveys as background material for the Assembly, the theme of which will be "Christ—The Hope of the World."

The surveys cover the topics that will be considered at sectional meetings, namely, Faith and Order—Our Oneness in Christ and Our Disunity as Churches; Evangelism—The Mission of the Church to Those Outside Her Life; Social Questions—The Responsible Society in a World Perspective; International Affairs—Christians in the Struggle for World Community; Intergroup Relations—The Church Amid Racial and Ethnic Tensions; and The Laity—The Christian in His Vocation.

(*Continued on page 41*)

Germans Hold Biggest Church Rally

By THEODORE A. HARTIG

"Rejoice in Hope" was theme of Kirchentag held at Leipzi in the East Zone with more than a half million attendin

THE KIRCHENTAG is not new in Germany. There has been one each year since 1949, first in Hannover, then Essen, Berlin, Stuttgart, Hamburg, and this year in Leipzig. This was the biggest of all, and in the East Zone, behind the Iron Curtain.

The well-chosen theme of this *Kirchentag* in Leipzig was "Rejoice in hope." Such a theme may not explain the large numbers that attended, but surely it did not deter anyone, particularly in the East Zone, from deriving a blessing from these days. To speak of numbers alone, 60,000 attended the opening service Wednesday afternoon at 5. The attendance in six halls for Bible study, lectures, and discussions varied from 4,000 to 12,000 in each one. Attendance at the closing service in the Rosenthal meadow was estimated at 350,000 to 650,000. The band playing for this final service in the meadow numbered 1,500 members under the leadership of three directors.

What is the *Kirchentag?* It is a layman's movement within the Evangelical Church in Germany. According to Bishop Dibelius of Berlin there has been a real need, felt over a period of decades, for expression among the members of the German churches. They want to play their part in the life of the church. They want to assume individual responsibility and come to personal convictions in matters of the faith. With the Bible in their hands, led by competent teachers and theologians, this *Kirchentag* is a form of evangelism. Bishop Dibelius says tha it is a new form of evangelism. "Her the congregation evangelizes itself."

A typical day began with communio offered in many churches of Leipzig a 7:30. At 8 prayer meetings were he for all who wished to attend. At 9 i each of the six assembly halls a bri morning worship was followed at 9:3 by Bible study. In each of these Bibl studies, three mornings in succession, portion of the Revelation of St. Joh was considered.

At 11 each morning lectures were de livered in the same halls on a variety o pertinent themes. Some were: The For gotten Article of Faith, Christ's Secon Coming . . . The Image of the Invisibl God . . . God's Patience with the Worl . . . Who Controls the World? . . . Th Freedom of the Christian to Have an Hand Over Property . . . Who Will Buil the Last City? There were others.

At 3:30 P.M. discussions on the theme of the morning lectures were conducted Other lectures followed on missions, art music, and the like. Meetings were hel for youth, for men, and for women o Saturday afternoon.

Communion at 10 P.M. ended the da for many. Some attended one or th other of the fine musical programs offere by famous choirs of East Germany Notable among these was the Thoma Church Choir of Leipzig which could b heard several times, once in the presenta tion of Bach's St. John Passion. Beside

CROWD GATHERS IN MEADOW
Mass meeting brought program to thrilling climax

all this, opportunity was given to visit halls and museums, churches and homes.

On the last day of the *Kirchentag,* Sunday, services were held in all the churches of Leipzig with guest pastors as preachers. At the Thomas Church, of Bach fame, the doors were closed long before the service was to begin. People were seen climbing through windows. In the square beside the church, behind and in front of the Bach monument, at least one thousand people gathered to hear the service by loudspeaker. In all the churches the preachers used the same text, II Cor. 4:13-18.

That afternoon the mass meeting in the Rosenthal meadow at 3:00 brought the *Kirchentag* to a thrilling and climactic close.

THE KIRCHENTAG'S significance for the church in Germany is to prove to all that through its unity in faith the Christian church in Germany on both sides of the Iron Curtain is one church. It was most impressive to note that though there was reticence to speak in the assemblies for the first day or two, the discussions later on became most open and free, resulting in heated statements on occasion.

A young man out of central Germany confesses: "I have never lied as much as in the last six months." A woman from West Germany advises: "You will just have to change the law under which you live." Bitter laughter is the answer.

And a woman from the East Zone asks: "What shall we say to our children when they ask us for help with their homework as they write about a Soviet 'hero of labor'?" There were many questions, and possibly few satisfactory answers, but the fact remains that the *Kirchentag* was held and matters of faith and life were discussed.

The meeting of people with people within the framework of the church was

a fact at Leipzig. Perhaps an incident in one of the halls will suffice to give a summary of the feeling. A young theologian from Magdeburg is talking about injustice. His face is red with anger as he speaks into the microphone. "I've seen farmers with their land under cultivation forced to leave their villages with but one paper suitcase under their arms. That's an injustice. This injustice will be judged one day." The applause is great when he is through.

At this point the discussion leader gets up, one of the most daring preachers of the Evangelical Church, and shouts into the hall: "This applause makes me unhappy. What you are saying is full of vengeance. In every Communist official we must also be able to see our brother."

The *Kirchentag's* significance politically may not be so apparent. This was a religious assembly, not a political meeting. But just because no politics was permitted, it had its political effect, said the president of the West Zone parliament, Dr. Hermann Ehlers, who attended as a Christian layman.

It is evident that the Iron Curtain does not yet completely divide German from German. In the East Zone it is said, "Germans get together around one table," a slogan that gives the desire for unity a particular twist. Leipzig gave an opportunity to West Zone Germans to assure their eastern brothers and sisters that they belong together. It was shockingly apparent how much East Zoners are depending on the United States to set things right.

Every serious person must have been impressed by the strong emphasis on the Word of God. Bible studies gave a solid base to all that the *Kirchentag* intended. The interest, the intensity with which people listened, the extent to which people were taking notes, was a joy to behold. And most people must surely hav been impressed by the relevancy of th Christian faith in every situation, not lea in suffering, separation from loved one and all the hard blows of life.

The impressions one took away fro Leipzig are many. The first one had to d with rain. It rained and rained, bu nothing seemed to deaden the spirit of th *Kirchentag*. A chance meeting wit members of the *Junge Gemeinde* will a ways be remembered. Their glowin faith, their courage, their joy, thei hymns, made a profound impression. Th stately old churches, the fine churc music, the friendliness of chance ac quaintances, the ovation for the Amer can delegation at the youth service, a made Leipzig a great experience for vis itors and representatives.

SOME OTHER things could not escap notice, the lack of color, the drab street and homes, the absence of building pro ects, the sober faces, the old cars, th gaping ruins, the slogans, the magnificenc of the Soviet pavilion with its mammot Stalin statue and all the messages an emblems on the walls. What an un imaginable thing it was to sit in this grea Soviet pavilion with ten or twelve thou sand others and hear the preaching o the Word, and the hymns of the church and the prayers of God's people!

It may be too soon to speak of results but surely it is safe to say that there wil be a strengthening of ties between Eas and West as a result of Leipzig. An surely there is a revival of Christian hop in the hearts of East and West, and be yond Germany in the hearts of man others as a result of Leipzig. Nothing, i was said so often, must prevent that hop from flourishing in the lives of Christians Surely Leipzig was also a demonstratio of the power of the Word of God.

We Were Thrilled by the Kirchentag

By RICHARD I. PREIS

American student who attended the 1953 rally describes stirring experience

I HAVE BEEN in crowds before, but never one like this. I was pushed and shoved. My toes were often under the heels of others, but I didn't mind. I bumped into people and stepped on their toes, but they didn't mind either.

Everyone was smiling and had a hearty greeting for friend and stranger. And on the streetcars there was crowding and pushing, but conductors and passengers were all singing. The songs they sang were hymns. Quite a contrast with New York subways.

Everywhere I looked I saw white banners with a purple cross, and from each coat lapel or woman's purse dangled a green plastic disc with five white crosses and the words, *"Deutscher Evangelscher Kirchentag Hamburg* 1953." An invasion force had occupied this historic city.

An army of Christians had come here to receive the inspiration and strength that comes from unity. All Germany joined together to discuss common religious problems, to listen to words of comfort from the leaders, to worship the Lord together, to receive the Holy Sacrament with brothers from the East.

I had just flown into Hamburg from Berlin. In that city in the Russian Zone the air was penetrated with tension. Here the tension was gone and people laughed, sang, and worshiped with no fear.

THE VARIED HAPPENINGS of those five days will linger long in my memory. My heart and soul were stirred many times by what I heard and saw. I was a member of the Lutheran World Federation Study Tour composed of twenty American students. When we arrived in Hamburg our group was divided and we were assigned to various homes throughout the city for lodging.

One of the other fellows and I were sent to the home of Frau Forman. We boarded a streetcar that took us to the west end of the city. I rang the doorbell of an old residence and waited until a small grey-haired lady opened the door. I'll never forget the look on her face as I stumbled and stuttered with my atrocious German trying to introduce myself and finally uttering, *"Sprechen Sie English?"* She threw up her hands and in beautiful English exclaimed, "Oh, you are from America!" What music to my ears!

Frau Forman was an English citizen who had married a German businessman. Before the last war she had returned to England. While there her husband died. After the armistice she returned to Hamburg to find her home and claim her belongings. Almost all had been confiscated by the Nazi officers who had lived in her home.

Because of the housing shortage in the city, she was required to permit three families to share her two-story residence. At 78 she was attempting to maintain her home. A devoted Christian, she wished to share what she had with visitors to the *Kirchentag.* It was a joy to sit in her small parlor for tea and chat

about America and England.

The trip to the downtown area from Frau Forman's home gave an opportunity to see the city and observe the citizens. Kindness and eagerness to please seemed to be the motto of Hamburg.

THE PROGRAM of the *Kirchentag* offered excellent music and drama to the visitors. The performances of *The Death of Adam* by Klopstech had been completed by the time I arrived, but I was permitted to witness an afternoon performance of the musical drama, *Theodora,* by George Handel. The oratorio presents the story of the persecution of the early Christians in Rome. The headmaster of a school for girls sat beside me. He spoke excellent English and explained the story. With the help of his brief sketch I could feel the power of Handel's music. I could not help but think how comforting this story of faith and fidelity in time of persecution must have been to those from the East Zone who were able to attend the *Kirchentag.*

On Saturday evening I joined a throng of people who filled St. Michael's Church for a presentation of Handel's *Messiah.* I sat on a stairway in the balcony and was amazed at the crowd. But I discovered that the attendance was meager compared to what I saw the next day.

On Sunday morning I returned to this large baroque church to hear Bishop Hanns Lilje conduct the morning service. I arrived a half-hour early and found the church surrounded with people. I was fortunate in getting inside just before the doors were closed. The entire church was crowded. Each of the many stairways was filled with worshipers. The people standing downstairs in the main aisles formed a human cross. Worshipers sat on the steps of the chancel and around the base of the pulpit men, women, and children crowded together.

PORTION OF THE CROWD

The joyous sound of that throng singing *Loben Den Herr,* "Praise to the Lord," still rings in my ears. I could only translate a few words of Bishop Lilje's sermon, but there was no need for translation. I knew the text was Ephesians 2:19-21, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building fitly formed together groweth unto an holy temple in the Lord."

I looked at the faces of those about me and saw the smiles beneath the tears and I knew what Bishop Lilje was saying. I could hear his words of comfort and encouragement. This was one of many such services held throughout the city that morning.

Ten thousand people from the East

Zone were permitted by the Communist government to attend the *Kirchentag*. On Sunday afternoon I sat in the section reserved for those people from the East at the closing rally in the stadium at the city park.

While waiting for the elevated train to take us to the park, I was conversing with one of the fellows from our group. Suddenly two young students came up and asked if we were from England. When we told them that we were Americans, their faces beamed. These two teenagers had studied English for seven years and had never spoken with an Englishman or an American. They asked if they could ride with us and sit with us at the rally. We were honored for these boys were from behind the Iron Curtain. Since we were with them, we were enabled to sit in the section reserved for those from the East Zone. It was a rare privilege I had not anticipated.

The sky was dark and overcast. We arrived an hour early and the crowd in the bleachers seemed numberless. But during the next hour we were amazed at the throngs of people that poured from the trains on to the field. We lifted our voices with 250,000 Christians and sang the glorious *Ein Feste Burg*, "A Mighty Fortress Is Our God." The clouds broke and the rain descended as Bishop Dibelius began his address. Only a few left the stadium. Umbrellas began to dot the bleachers. I was wearing a thin nylon shirt, but my new-found friend from the East shared the shelter of his tattered raincoat with me. Words cannot describe the thrill of hearing the stirring words of the Bishop of Berlin while under a raincoat held by a young lad from East Germany.

OFTEN I am reminded of those days in Hamburg. I shall never forget the *Kirchentag*. Monthly I receive letters from my new Christian brother behind the Iron Curtain who is praying for me. This year the *Kirchentag* will be held in Leipzig in the Russian Zone. My friend will be there. He expressed a desire that I meet him there again. I will be at the 1954 *Kirchentag;* not in person, but through my prayers, I will be with my friend.

THRONG JOINS IN WORSHIP OUTSIDE ST. MICHAEL'S CHURCH

MEMO FROM THE PRESIDENT

By FRANKLIN CLARK FRY

President Fry gave the Commission on Organizational Structur this outline of duties and restrictions of the ULCA presidenc

THE DEFINITION of the office of the president [in the Constitution of the United Lutheran Church in America] is as follows:

The President shall

(1) be an ordained minister of the Church;

(2) not be eligible for election or re-election after he shall have reached the age of 68 years;

(3) be elected by ballot according to an elaborate method prescribed in Section IV, Item 2, of the by-laws;

(4) take office on the first day of the third month after election.

The assigned duties of the President are surprisingly few and his constitutional powers within the structure of the Church are conspicuously small. His duties or powers are as follows:

The President shall:

(1) preside at conventions, normally once every two years;

(2) appoint committees, specifically the Nominating Committee and the eight standing committees listed in Section VI, Item 1, of the by-laws, "unless the United Lutheran Church otherwise directs";

(3) decide in how many groups the Committee on Conduct of Elections at conventions shall be divided;

(4) appoint an archivist;

(5) see that the constitution is observed and resolutions are carried out;

(6) sign all official papers;

(7) authorize disbursements by the treasurer;

(8) act as chairman of the Executive Board and be a member of it;

(9) have a seat and a voice in a boards and in the Commission of Adj dication;

(10) co-operate with his fellow-o ficers in arranging for conventions of t Church;

(11) preach the sermon at the openi service of the convention or appoi someone else to do so;

(12) prepare and present a bienni report summarizing "the general cond tions in the Church and his own wo during the biennium" to be handed to special convention committee which sha study the report and transmit the Pres dent's "recommendations to the conve tion with such additional recommend tions as it may deem proper."

A GOOD STRAIGHT LOOK at the abo analysis shows how limited and eve slight the functions of the President a

After election of the Commission on Organizational Structure by the Executive Board, Dr. Fry purposely avoided attending meetings or having any other contact with the commission except at its request. Dr. George Harkins served as liaison agent between the ULCA headquarters staff and the commission. However, in regard to his own office, Dr. Fry prepared and sent to the commission the statement printed here.

This is one of a series of statements "The Lutheran" will publish to explain the important report of the commission which is to be a major issue at the Toronto convention in October.

LUTHERAN CHURCH HOUSE, NEW YORK
President's office is located here

in the constitutional structure of the Church. The common conception of this office as possessing broad authority is fallacious. It is a clear case of mistaken identity and frequently causes embarrassment. Such an idea has apparently arisen from a wrong analogy with the position of bishops and presidents in some other communions. Far more is often expected of the President of the United Lutheran Church than is within his power to perform.

Defined negatively for the sake of explicitness the office of President of the ULCA does not include, and very probably should not include, any powers with regard to:

(a) congregations and pastors;

(b) synods;

(c) boards and committees aside from the President's right to a seat and a voice in the former and the right to appoint the latter, and

(d) his fellow officers.

Frequent appeals for aid in the calling or removal of pastors are received by the President of the Church under the misapprehension that he can give such assistance. All such communications are referred to the presidents of the synods. It is difficult to disabuse many correspondents of the idea that such action is merely an evasion and to convince them of the true facts in the case.

THE ONLY officially stated contact which the President has with synods is in connection with his duty to see that the constitution of the United Lutheran Church is observed and its resolutions are carried out. Absolutely no enforcement power goes with this duty, of course. Repeated instances have occurred in which synods decided to act contrary to resolutions of church conventions, and on rarer occasions even to the by-laws of the United Lutheran Church. In all such cases all that the President can do is to remonstrate, and he is wise to do even this with restraint and circumspection.

The President's right to a seat and a voice in the boards of the Church is primarily for liaison purposes. It does not carry with it the right to vote and, of course, does not vest him with any kind of authoritative power over the boards.

The standing and special committees enumerated in the by-laws report directly to conventions. The President's role is merely to appoint such committees. He has often met with the eight standing committees but has no stated right to do so.

The three offices of President, Secretary and Treasurer are constitutionally separate from each other. In the present structure of the Church, co-operation and consultation between them is on a voluntary basis.

The only individual, aside from his

private secretary, to whom the President can give an explicit directive, is the Assistant to the President. Even this right is limited in two ways:

(1) the 1948 convention voted "that the Executive Board be authorized to engage an Assistant to the President with such duties as may be prescribed by the Executive Board";

(2) the Executive Board decided in January 1949 "that, aside from specific tasks laid upon the Assistant to the President by action of the Executive Board from time to time, the President (shall) be entrusted with the assignment of duties to this Assistant and with the full deployment of his time."

THE PRESIDENT has endeavored to act as a co-ordinator of the total activity of the United Lutheran Church. These attempts have not always been rewarding and are really extra-constitutional. Such a role has often been facetiously compared to that of a quarterback on a foo ball team. A quarterback is of dubiou value if, after the signals are called an the ball snapped, some members of th team run downfield to catch passes whic are never thrown, another falls back t punt, and one or two occasionally see to head toward the wrong goal line.

The Commission on Organization Structure should decide if the time ha not come for the actual operations of th office of the President to be contracted t fit its original blueprint.

This memorandum does not recom mend radical change in the tradition structure of our Church. It is not in tended to sound impatient or negati in the slightest. If any such impressio is created in the reader, it is an error an ought to be dispelled at once. The pre ent President is inclined to believe th the existing regulations for this offic rather than many of its activities in r cent years, are correct.

WHEN THE WORLD is upside down the way it is, a man has to know in his own soul just where he stands and what he believes. You will know where you stand and what ideals you can trust; you will know where in this twisted world if you have traveled with Christ and if he has mastered your mind and haunted your heart. In him you will see that back of what is good and noble and honest and true, there is the strength of the imperishable spirit of God.

—HAROLD B. WALKER in *Upper Room on Main Street* (Harper)

THE CHRISTIAN CHURCH from the beginning had worked at this task of bringing human differences into harmony. The Roman world was divided into slaves and masters. Some wanted to create unity by making masters into slaves. Others wanted to make slaves into masters. Christianity came along with a third alternative. It tried neither to make masters of slaves nor slaves of masters; it took both of them and made them brothers.

—DWIGHT E. STEVENSON in *Faith Takes A Name* (Harper)

THE RAMSAU STORY

By RALPH F. HODDINOTT

For 400 years an isolated Lutheran group in Austria has clung firmly to its faith despite persecution and attack

A VISITOR AT RAMSAU who admires the newly restored frescoes in the picturesque Roman Catholic church may be mildly surprised to find an unusually large Lutheran church in this Austrian village. When he discovers in an obscure farmhouse a stained and slightly battered Luther Bible, printed in 1536—which isn't for sale at any price—he knows he is on the track of an unusual story.

It is more than four centuries ago that Ramsau—a tiny community along a narrow ledge on the steep slopes of the Dachstein mountains—began to carve its small niche in history. The revolutionary ideas of Martin Luther had unleashed a bitter controversy throughout Catholic Europe. The pope and the Hapsburg emperor united in condemning Luther's books to be burned. But soldiers returning to Ramsau from the German wars, and workers seeking employment in nearby coal and silver mines, brought the new teaching to the village, where it found ready acceptance. Peddlers plied a profitable but dangerous trade in smuggling Luther's Bibles and prayer books across the high Dachstein passes. The forbidden books found eager buyers. Before long the whole population of the plateau accepted Luther's teachings.

WHEN MAXMILLAN II became emperor in 1564 there was a period of religious tolerance, and the Reformation faith flourished in the Austrian dominions. It was a temporary lull. At the end of the 16th century the forces of the Counter-Reformation struck.

Protestant pastors were seized and banished, while soldiers were quartered in any household whose members failed to attend Roman Catholic confession during a two months' period. When these measures failed, Protestants were given the final choice of turning Catholic or going into exile.

FARMHOUSE in Austrian Alps where Lutheran faith survived centuries of persecution

"CHURCH" like a house (right) was built in 1783. New church was built a century lat

THOUSANDS EMIGRATED to such lands as East Prussia. But 700 or 800 stayed in Ramsau and chose to defy whatever the church and state together might attempt to do to them. They decided to make a pretense of conforming outwardly to Catholicism, but in secret to practice their Evangelical faith until they might again be allowed to worship openly.

There was nothing cowardly about their nominal acceptance of the state religion. They conformed only to the minimum extent required by law, and as much less as it was possible to get away with. Living in the heart of a stronghold of Catholicism, and with the sole aid of rare visits from pastors who could appear only in disguise and at the risk of their lives, they practiced their forbidden religion.

EVERY SUNDAY, following compulsory attendance at the parish church, the procedure at varous Ramsau farmsteads was the same. Guards were first posted, because of the continual dangers of sp or sudden raids. Bibles and prayer boo were brought from their hiding plac Then the head of the family, taking t place of the absent pastor, would co duct the Evangelical service. As gene tion succeeded generation, and son su ceeded father in officiating at the sec meetings, the simple faith and coura of the people unfalteringly maintain the Lutheran tradition.

The house of anyone suspected of l ing a Protestant was liable to sudd search. Children were questioned abo their parents and encouraged to betr them. The penalty for discovery of Protestant Bible, prayer book, psalter hymn book was the value of one cow large proportion of a peasant famil wealth. And the massive size and weig of sixteenth-century religious books ma them difficult to conceal.

Cunningly built holes under rafte and between walls, false bricks in wel

Pastor Dinges and Farmer Weiser with the Luther Bible which survived since 1536

hollowed-out stones buried beneath potato plots where freshly dug earth would not arouse suspicion, were among the more successful ruses. Some fooled the authorities for a while, and some for a long time. A few, in fact—only a very few—fooled them altogether.

AMONG THE small number of books that did survive was one of the earliest Luther Bibles. Printed in 1536, for over four hundred years it has been the treasured and carefully preserved possession of the Wieser family. In its stout pigskin binding, it has stood the test of time. (It was 84 years old when the Pilgrim Fathers landed on the American continent.) It has been handled by generation after generation of people for whom it was in truth "The Book."

Here and there are pages tattered and stained, reminders of the occasions when long-dead Wiesers saved it from destruction by burying it beneath the floor of a cattle shed. There it was guarded by a savage bull that would allow no one but the farmer to approach the hiding-place.

Even the Catholic parish church which the Ramsauers were obliged to attend bears witness to their stubborn resistance. Tourists visiting the plateau at the beginning of this century were astonished to see a Catholic church dating from the eleventh century completely devoid of the usual ornamental paintings. The church was in disuse and some of the visitors were curious enough to poke at the plaster that was flaking off the walls. Beneath it they discovered frescoes of the fourteenth and fifteenth centuries. Sometime during their persecution, the Ramsauers, on the pretext of repairs, had plastered over the decorations which were offensive to their beliefs.

Two years ago a workman accidentally dropped a plaster cross on the stone floor. It cracked badly, revealing to his startled gaze a beautifully wrought crucifix of Gothic workmanship.

AN ILLUSTRATION of the extent to which passive resistance can be developed to a fine art is presented in the report of two priests from the monastery of St. Peter in Salzburg who visited the plateau during the fall and winter of 1786. They stated that they had come to the conclusion that the Ramsau people themselves did not know whether they were Catholic or Protestant.

It was an odd statement, indicative perhaps that the good fathers—rather than the Ramsauers—were confused. They went on to mention that they had had success in confiscating some 300 Lutheran books and in converting one person.

Without a break the persecution and the resistance lasted 180 years. In 1781 Emperor Josef II issued a charter of tolerance, granting to any community the right to follow the religion it desired,

The Ramsau Bible is one of th earliest printings of the full L ther translation, printed by Ha Lufft of Wittenberg. It is illu trated throughout with woodcu Pages are open to Rev. 8, d scribing angels blowing trumpe

providing 500 persons supported the petition. At once a deputation of six presented a request to the Catholic vicar of Ramsau that they be allowed to worship as Lutherans. The vicar asked how many of the population desired this. The reply was, "Almost all." The question had been only a formality, for an ecclesiastical report of a few months earlier had stated that, out of nearly 800 people, barely forty were real Catholics.

IMMEDIATELY A PASTOR was selected from Germany, for there was none in Austria. Next came the building of a house of prayer. A church was still not permitted. The building must have neither tower nor bells, not even a door opening on to the street—lest some innocent, inquisitive, non-Protestant passerby be tempted across its threshold.

Within these limitations the Ramsau people erected their house of prayer. Although it took them no more than three months to complete, it was soundly built. Today, after 170 years, the "church" that had to be built to resemble an ordinary house is being used as one. Beside it stands the fine new church, constructed after the Protestant charter of 1861 allowed full liberty of worship

That is the Ramsau story. Today, e cept that these people maintain strongly as ever the traditions of th forefathers, the hardworking folk are t busy tilling their soil and tending the cattle to concern themselves with t happenings of bygone years. The tim when Christians persecuted each oth for their beliefs—it was no monopo of any one group—are past history.

The story is still relevant to our tim Wherever communism has grasp power it is using all its resources of ed cation, repression and persecution in virulent attempt to destroy the Christi way of life. For communism recogniz that Christianity is an enemy which must obliterate before it can achieve vi tory. Perhaps the Ramsau story indicat how stubbornly real Christians will pe sist in keeping their faith alive until better day dawns in the lands now he by the Communists. Defying all that t Communists can do, they persist in kee ing their faith. And, like the Ramsaue of old, they will go on keeping it, unt with whatever support we can give fro the free world, their freedom returns.

THE BAFFLED REAL ESTATE AGENT

HOLDING MY HAND over the phone, I called softly to my husband in the next room.

"John, Mr. Smith wonders if we can go to see a house in Crestwood tomorrow?"

There was a groan, quickly suppressed and then "All right. I'll stay home tomorrow."

I knew how he felt. It would be a day of work lost for him, following what might be another housing will o' the wisp. And I did want to wash blankets.

But our lease would soon be up. And the real estate agent who called had been understanding and patient. We were not easy prospects, I guess, wanting more house than it seemed we could buy.

WE KEPT our appointment the next afternoon. It took about fifteen minutes to go through the house and less to realize that it was a find. The town was nice, there was a high school, and as for commuting to the city . . . oh well, let's not talk about that this time. There were enough bedrooms to go around. The dining-room was big enough for Christmas dinner, and the basement was unbelievably dry.

We didn't mind the old sink—it reminded us of childhood. The dark woodwork was not upsetting; lots easier, really. We didn't even object to a bathtub that showed its ankles.

And we loved having a third floor. There is something amiss in a small modern house not to be able to open a door to attar of attic and the remnant of things forever gone.

AS WE WENT out to Mr. Smith's convertible, he was expanding like a flower to our enthusiasm and feeling a commission in his pocket.

"Oh, one thing. Could we see how close the Lutheran church is on our way home?" John asked.

"Certainly. It's a very active church, they tell me."

The price of this house was one we could manage, so maybe—just maybe—the weary house-hunting was over. I had furnished three rooms and was just beginning on the curtains when we reached the church.

Nice looking. Big. Not far from the house. John was quiet, reading the bulletin board. "Services in German at 9:30. Pastor — —. Don't recognize the name."

He called to the custodian who was sweeping, "Can you tell me is this church ULCA?"

The janitor smiled and in a few words lost the sale for Mr. Smith: "No sir, Missouri."

I HAD ALWAYS wished for Lutheran unity, but never so much as now.

"But it's a *Lutheran* church, isn't it?" parried the poor agent.

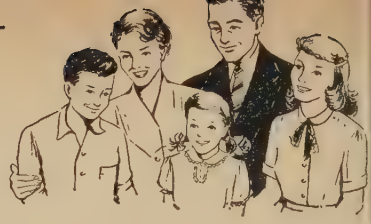
"Yes, but not our kind."

Then John squinted his eyes a bit in the intense way he has, held up four fingers, and opened his mouth to tick off a few explanations.

"You see, it's like this . . ."

But the utter bewilderment on the face of our real estate agent closed his mouth. We exchanged a helpless glance and I said brightly, "Tell you what, Mr. Smith, we'll wait to hear from you if you find something else in our price range. Please keep us in mind, won't you?"

He said "All right" in a toneless way. But as we got out of Mr. Smith's car, I could tell he regarded us as slightly daffy. I doubt if we will ever hear from him again.



NEW UNDERTAKING

KAREN'S supposed to sew on her own name tapes for camp, but I couldn't resist giving her a hand. After a while a job like that can get very boring, even when you're listening to westerns.

"If you'll turn off that radio, I'll help."

"O.K. If you want to, but I can do it."

"Would you rather?"

"No! I'm so sick of these things I almost don't care whether I go to camp or not. But I said I'd do it and if you're busy I'll finish the job."

"I guess I'm always busy. Mothers usually are. But I'll help you with the tapes and you can help me with some other job."

WE SEWED in silence for a while. I was thinking about the beans that had to be picked tonight and canned tomorrow unless we wanted them to be tough. What Karen was thinking about I had no way of knowing. When I mentioned beans, I got no response. We drifted back into silence. Her fingers flew fast.

Then she dropped her sewing in her lap and looked up. "Do you think they'll like me?"

I was at sea, although I suppose I shouldn't have been. "Like you? Who?"

"The people at camp. You know, the kids and the counselors and everybody. They don't know me. They don't know anything about me."

"Why, of course, they'll like you." For a minute I was really upset to see Karen showing signs of the shyness I used to feel when I was a child. I've done everything I can to build up her self-confidence and she has seemed to fit into her group very well. Then I realized this was just a little flare-up—nothing serious. I laughed it off. "People always like you. You know that."

SHE SMILED—a little half-heartedly but still a smile. From the backyard below came the sound of children's voices. Susie's crowd were holding forth down there. "I hope they aren't getting any of the wash I have hanging out down there dirty. Pete and his gang were playing there last week and when I went to take in the sheets there were dirty finger marks everywhere."

"Boys! Seems to me all they think about is ways to get things dirty!"

"Oh, I don't know. They think of a few other things—eating, for instance."

Suddenly the voices below took on a new note of excitement. "It's raining! Oh, hurry, hurry!" "It won't hurt me. I have a hat on." "But your dress will get all wet." "That won't matter. It won't even matter if I get my shoes wet. Do them good."

MY FIRST thought was for the wash. How I hate to take in sheets that are half-dry. Then I saw the sky was a clear summertime blue. Karen leaned out the window. "It's not raining! The sun is shining!"

"We're pretending!" Susie shouted. "Hurry and come in out of the rain! The baby's getting soaked."

"This baby likes the rain."

"So do I, then." Susie made an about-face. "I have an invisible bathing suit."

Karen laughed. "Goofy kids. Well, at camp I won't have to worry about them."

"You poor old lady! Do you worry about them now?"

"Not worry. But seems to me they are always around. That is why I like to go to Barbara's. The little kids aren't around all the time."

"What do you and Barbara play that you couldn't play with the others around?"

"Oh, I don't know. We play Monopoly or out in the yard we play badminton. But a lot of the time we don't play anything, just do things. You know—like going to the store for Mrs. Lightman, or making sandwiches for Bob and his friends."

"Isn't Bob a lot older than you and Barbara? Doesn't he think you're a nuisance?"

"Of course not! We aren't little kids, for pity's sake!"

THEN SHE raised her eyebrows as though she had just made a great discovery. "Bob never even notices we're there unless he wants us to do something like go get his sneaks or bring him a soda. Unless Chuck is there and they start to talk about girls or something, and they tell us to go chase ourselves."

"Do you always wait to be told?"

"Well, murder! What they say is really interesting. Sometimes Barbara won't even go when they tell her, so I stay too. Then they throw us out. They say they are going to sock us but they never do."

Poor Bob and Chuck! They both have younger sisters, so there's no place to flee unless they turn their duet into a trio. And come to think of it, they do that pretty often.

THE DOORBELL rang. "Better see who it is," I suggested.

"Just the kids pretending something again," Karen protested, as the bell pealed again.

"I need to think about lunch anyhow. I'll go down." And a lucky thing I did, for there stood Mrs. Ittel on the doorstep, looking very warm and out of breath. "Come in, come in," I urged. "I thought the children were playing more of their pretending games. You don't know how close I came to letting you stay outside in the heat."

"How lovely and cool it is in here. And your living-room does look so nice."

"Why, thank you. Can I get you something cool to drink?"

"That's sweet of you, dear, but I really can't stay. I told my husband that since I was coming by this way I'd talk to you about something that's on our minds."

I TRIED to look pleasantly interested but inwardly I was thinking, "O-oh, here it comes, whatever I've been dodging for several weeks."

"You see," she went on, "we want to have a lot of people get together and study the little book about faith and life in the congregation, and we want you to be one of our hostesses."

"You mean at the church? Serve coffee or something like that?"

"Oh, no, dear. In your home. You are such a charming hostess."

"But my goodness. My home isn't big enough to have meetings here."

"That's just it. We want small groups to discuss this thing first. Small groups of six to ten people. You will let them come, won't you dear?"

"Why, that doesn't seem like much. Of course, you can have a meeting here."

"Not A meeting—six meetings. But I'm so glad you'll do it."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

THERE ARE PEOPLE whose work is to restore ancient paintings. We owe them a great debt for they enable a picture to speak its artist's message anew for our generation. We are similarly indebted to the men who gave us the Revised Standard Version because they have rendered a like service.

The Bible is full of pictures, many of them figures of speech—similes, metaphors, and all the other types.

Why did the biblical writers and, before them, the speakers whom they quote use these literary devices? For one thing, figures add color and charm. Yet this was most certainly not the major purpose of these men. Instead, they tried by this appealing means to make some thought more clear, to stir some feeling more deeply, and to move a reader to engage more ardently in some significant action.

Suppose, though, the passing of time were to make the figure obscure and its meaning uncertain, the color faded and the concreteness abstract? Because that would reduce its usefulness, the biblical writer would want someone to restore the picture.

THIS HAS HAPPENED in the RSV. The pictures are restored. Their old vividness is alive again—rich, striking and compelling.

Here are two small examples from the Old Testament, Isaiah 11:1 and Habakkuk 1:15:

(KJV) And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

(RSV) There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.

(KJV) They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

(RSV) He brings all of them up with a hook, he drags them out with his net, he gathers them in his seine; so he rejoices and exults.

The printed example from the New Testament makes even more clear the effect of the RSV's renewal of the biblical figures' meanings and force. Words and phrases we use today have replaced those which have lost their edge with the passing years.

(King James Version)

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(Revised Standard Version)

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then will you see clearly to take the speck out of your brother's eye."

(Matthew 7:1-5)

Personal Problem Clinic

Youth problems

QUESTION: In our workers' conference we have had much talk about the problems of young people. Each person seems to have his own idea as to what the problems are. There is even less agreement as to solutions. What are the generally recognized difficulties and worries of the young set?

REPLY: There are many problems, major and minor, and most insistent ones are not the same for all youth.

According to the testimony of many young people and their associates, the following are very common: understanding self, knowing one's place and function in the parental home, entertainment, use of leisure, sex, selecting a mate, religious questions, finding a life work, getting a suitable education, getting along with other young people, adjustment to older people, courtship, winning friends, and selecting a vocation.

The inquirer would welcome readers' observations on problems and suggestions as to their solution. So would the writer.

Heredity-experience

QUESTION: Allen, 12, doesn't like to be corrected on his language or behavior. Last week when I chided him because of the untidy condition of his room and his careless behavior, he exploded, "Well, I didn't ask to be born." He insists that it is not his fault that his character is what it is. Whose fault is it? It must be some one's responsibility. What can I do?

REPLY: Allen is right to a certain extent. No one of us was consulted in advance about the matter of entering this world, about conditions or environment. Just how much of what we become is due to heredity and how much to environment or experience no one knows.

Studies of certain family lines in the past were taken to indicate that moral character is due to heredity. The Kallikaks, Jukes, and Hill folk seemed to show that bad character results from bad ancestry, and the Edwards, Bayards, Byrds, and others seemed to indicate a similar principle on the positive side. But such studies were not scientific according to present-day standards. They were little better than the anecdotal, or story, method of studying life.

Watson asserted, "Give me any child, let me place him in an environment of my own creation, and I'll produce any kind of specialist you desire." This view also was grossly inaccurate, for it disregarded heredity.

It is a certainty that we can do nothing about one's heredity, once life has been conceived. But about environment, experience, guidance, and inspiration a great deal may be done. So we have to work on what is possible. Parents, teachers, and others have much to do with what children, young people, and even grown-ups become. How significant is a home in the light of these facts! It is the most influential school, and parents are generally the most influential teachers.

As a child advances from infancy up through the various stages of development into adolescence and adulthood, the guidance role of the parents grows less and less, while self-direction of the child must become greater and greater. The child must increase while the parent must decrease, as far as this relationship is concerned. As fast as he is capable each one must take over the direction of his own life, the determination of his character, and the setting of ideals.

Talk this over with Allen, and help him to see the need of assuming responsibility for himself. Work with him in helping him to get a better start. Then gradually withdraw your help while encouraging him to assume greater responsibility. Talk over his problems with him from time to time without being censorious, and give recognition for small improvements.

—EARL S. RUDISILL

God Puts Everybody to Work

Work and Vocation. Edited by John Oliver Nelson. Harpers. 224 pages. $2.75.

There has been a rebirth of interest in one of the cardinal teachings of Martin Luther, namely, "that every man's work and place in society is for him a divinely ordained vocation. For him, daily work and all the everyday relationships of men, women and children form a medium in which the Word of God comes to each person, and in which his response of love for his neighbor can be offered to God, in whom he trusts with all his heart."

This is a discussion book, edited by John Oliver Nelson, professor at Yale Divinity School. Others include Robert Calhoun of Yale who discusses "Work and Vocation in Christian History and Work as Christian Vocation Today." Paul S. Minear of Andover-Newton contributes a chapter, "Work and Vocation in Scripture." Robert S. Michaelson of Iowa School of Religion discusses "Work and Vocation in American Industrial Society." "A Christian Strategy" is discussed by Robert S. Bilheimer of the World Council.

This book is the American contribution to the study of the World Council on Work and Vocation, launched in 1948. It is a valuable contribution biblically, theologically and contemporaneously. One of the consultants to the impressive list of members of this study is Harold Letts of the ULCA Board of Social Missions staff.

The key, from the viewpoint of Lutherans, is in both our neglect of Luther's teaching and in our consent to the perversion of the basic design underlying work and vocation in our contemporary world. Luther rejected the Roman Catholic double standard for Christian living. He rediscovered the Christian teaching that every man's work is a calling appointed by God. In Luther's teaching "there is no such thing as a profane or merely secular order from which God is absent, and in which God is not to be served."

My experience in working closely with both labor and management in the modern industrial society convinces me that the diagnosis of this book is true and relevant. Furthermore it is clear to me that we need to give immediate and thorough attention to not only the diagnosis but to the prescription for applying to our world the biblical teaching in the most important area of our lives—our daily work.

This would be an excellent book for either a laymen's or pastor's conference or retreat, or for a continuing study in a local brotherhood.

JOHN G. SIMMONS
No. Hollywood, Calif.

God and Economics

A Christian Economy. By W. G. Peck. Macmillan. 164 pages. $3.50.

The author is a leader in The Christendom Association of England. He sees modern society's problems as the result of its having disregarded the church's doctrine of man. To effect a Christian economy we must not submit to heresies about man, his nature and destiny, in the interest of a sociology which may claim to be scientific. It is only when man views his natural activities as related to his supernatural purpose that man can be sure those activities will reach their true natural ends.

Applying this principle, the author points out, for instance, that daily work is unworthy unless it has a religious reference. The worker need not be constantly possessed of celestial visions but, unless the purpose of his work is the satisfaction of natural human need, man will distort his work to the purpose of money, or economic expansion as its final end, with the result that the worker may starve in the process.

Each of the ten chapters of this book is worthy of careful reading. The section on the meaning of work in the chapter called "Faith and the Situation," and the chapters on "Usury in History and Religion" and "Communism as the Rival" are outstanding.

The author sees communism as "the final reaction against the social and international effects of the money-ridden economy of the world" and warns those who would oppose communism "not to defend that which produced so tremendous a threat to the spirit of man."

Dr. Peck makes an incisive analysis of the evils of our economy, with reference, of course, to Britain, and he makes an effort to offer a cure for these evils, though one wishes his presentation of a cure were more positive. The solution he offers strikes this reviewer as being too much a matter of turning back the clock, which the author recognized as impossible but which he seems to advocate. In this the author is right: there can be no real improvement in mankind's economic condition without some very radical changes in the world's economy.

The book's critical analysis of financial industrialism alone makes it a book which can be read with profit by all Americans, particularly by those, of whom Dr. Peck says there are apparently many, "who still fervently believe that financial industrialism has come straight down from heaven."

So. St. Paul, Minn. THEODORE L. KURTZ

The Living-Room as a Cloister

Man, God, and Prayer. By Hubert Northcott. Macmillan. 210 pages. $2.

First impressions of this book would read as follows: an exotic in present-day American Protestant church life, where there is no time for the cloistered life, little conception of the church as the spiritual Body of Christ, and practically no "cult of pray-ers." It sounds naive to Americans, and is so thoroughly Anglo-Catholic as to be unlikely to appeal to even the American "religious." Its prayer technique is mechanical, lacks spontaneity and glow. I do not think the author has achieved his avowed objective of "outlining a life shot through with prayer, yet one possible for most men and women in ordinary conditions in the world."

However, while first impressions linger, there is more to be said. Just because the book is so different from our customary climate and viewpoint, it stresses a number of important things that we American Protestants need to cultivate. Of these, three are of special significance: 1) The life-long cultivation of the habit of prayer. However impractical the suggested technique may seem, the problems that confront the church in our day require that Christians pray seriously, perseveringly, and methodically. The author makes a worthwhile contribution by summing up the whole Christian life as a life of prayer.

2) The church-centered prayer life in the atmosphere of which the child of God finds opportunity for individual growth in grace, as well as the proper sphere for perfect reintegration into the corporate life of his fellows. Here is a corrective to our too individualistic trend in American Protestantism. 3) Christian vocation. The author relates prayer life to every phase of Christian service, for clergy and laity alike, and calls attention to the important part that laymen must play in bringing men back to the vision of God and to love of the Lord Jesus Christ.

The book is written in simple style. It inspires something of a longing in the breast of the plodding pilgrim that he might at least occasionally reach some of the peaks of the prayer life that the author considers attainable by most men and women in ordinary conditions in the world, but which most of us are accustomed to regard as the monopoly of cloistered saints.

Tannersville, Pa. EDWARD T. HORN

The Harmony Society. A 19th Century American Utopia. By Christiana F. Knoedler. Vantage Press. 160 pages. $3.

German pietists led by George Rapp settled in the Ohio valley near Pittsburgh, seeking to establish a perfect society in which their ideas of Christian living might prevail. Although members of the society practiced celibacy, the colony survived a century, 1805-1905, by enlisting volunteers and sheltering orphaned children. Miss Knoedler lived in the colony for many years, and writes of individuals, events, and landmarks of the Harmony Society with affection and insight.

LETTERS

Reply from United Fruit

SIR:

Our attention has been directed to two recent statements in THE LUTHERAN (July 7) by a Mr. Herman (Dr. Stewart W. Herman) and Mr. Nolde (Mrs. Ellen Nolde). About the emotions of university students in Latin America—it is common knowledge that undergraduates the world over can readily be stimulated by agitators. If Mr. Herman had taken the position that people of the free world in Latin America should make it their business to stimulate these undergraduates to take a stand for our free way of life as against the slavery of communism, then I would say he had a good point . . .

As regards the article by Mr. Nolde—I think you will find his criticism of United Fruit Company's claim for more money than Guatemala could pay for expropriated lands eloquently answered by a Latin journalist who wrote about it in *El Mundo* (Havana), per photostat and translation attached . . .

In general, and speaking as a career employee who has served United Fruit Company for 33 years, I would like to convey to you my earnest conviction that our company for a half century has been engaged usefully providing employment, building up underdeveloped areas, abiding by laws, respecting customs and traditions—all to the end of furnishing a hungry world with a nutritious product—the banana.

We have known for a long, long time that our self interest involves a proper concern for the peoples and countries with whom we are privileged to work. It was the concept that a healthy employee is an asset that was the reason for our developing a great system of tropical hospitals and dispensaries which today serve the employees and their families in many Middle American countries. The same holds true of our communications system and our hospital service —both of which are largely devoted today to public service.

Everybody who has visited our banana areas in Middle America knows that our operation is not one of skimming the cream off the soil, paying slave wages, etc. On the contrary we go into these countries with the full knowledge and support of the governments, and the lands which we select for bananas are the low-lying, marshy areas that were utterly useless prior to our company draining and developing them. Miraculously these areas have been transformed from jungle wasteland to model farms, with schools, churches, hospitals, playgrounds and all the concomitants of decent living. And how false is the concept that our profits have gone to American and British owners. We pay a reasonable dividend to our 68,000 shareholders—but there is certainly no shame attached to making a fair profit. But consider the millions of dollars that we leave in these tropical countries in the form of capital expenditures, purchase of local commodities, enormous payrolls, and taxes. The fact is that the economic benefits received by our company in the host countries is small compared to the benefits that are left in the area . . .

E. S. WHITMAN, director of Public Relations, United Fruit Company

New York City

Mrs. Nolde stated that United Fruit "has provided work, railroads, and improved hygiene, but the wages have been low, and the profits have gone to America and British owners." It is generally recognized that United Fruit's policies in Central America are now far more beneficient than a quarter century ago. If Mr. Whitman were to center on this recent development, rather than defend the whole record which included manipulating Central American governments and wangling profitable land concessions he would have a better case.

SIR:

Christ Lutheran Church, Ellenville, N. Y. has a set of white floor candelabra to give to any church desiring it. Matching hymn boards are available.

REV. D. E. FRITTS

——OVERSEAS——

AUSTRALIA: Sydney. July 15.—ONE OF the outposts of the world to which Lutherans have emigrated and established their church is Australia. The first Lutherans came here from Germany 115 years ago. At that time the Prussian King, Frederick William III, was trying by force to unite the Lutherans and the Reformed. Rather than sacrifice their convictions, thousands of the Lutheran faith decided to emigrate to other lands, chiefly to North America.

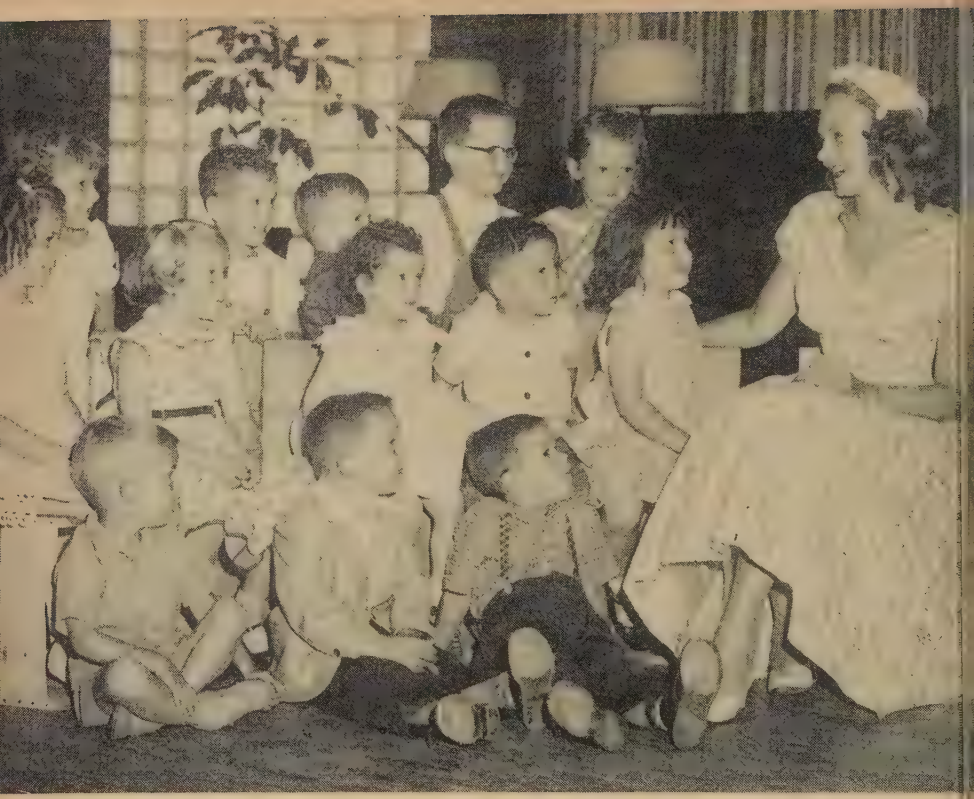
Among those who felt strongly about upholding specifically Lutheran teaching were Pastor August Ludwig Christian Kavel and 250 members of his congregation at Klemzig (Silesia). Their first plan—to go to U.S.A.—was frustrated when Pastor Kavel was unable to find a company willing to make the necessary monetary advances for the project. Eventually, however, an opening was found.

It came through influential and wealthy George Fife Angus, an English merchant and manufacturer, a Baptist. Angus was closely associated with the founding of a new colony in Australia—South Australia—and he advanced $40,000 to transport Pastor Kavel and his flock to the new world and to secure the necessary land for settlement. Thus the Lutheran Church was established here, independent of the church of the homeland from the very beginning.

GROWTH OF Australian Lutheranism has been sound but not spectacular. Being far removed from Europe, Australia did not benefit like America from waves of Lutheran immigration, and has had to depend on growth from within. Another factor in which the situation differs from U.S.A. is that the population is predominantly of British stock. These people have, up till recent times, been hesitant about going to a church supposedly of foreign origin. Biggest boost to the Lutheran membership in this country has come through postwar immigration, which has brought 20,000 new Lutherans to these shores. Membership of the Australian Lutheran churches is now almost 100,000, and Lutherans are beginning to make their influence felt in the life of the country.

Although from the outset the Lutheran Church of this land has been an independent body, it has always been felt that contact should be maintained with fellow-Lutherans throughout the world. However, owing to its geographical isolation and with the budget of the church fully taxed with other undertakings, it was not found possible to send officials of the church to other lands to participate in ecumenical Lutheran conferences till two years ago, when a delegation of 10 participated in the Lutheran World Federation Assembly at Hannover. The contacts made were found to be so beneficial that arrangements have now been made for the president of the U.E.L.C.A., the Rev. M. Lohe, to spend the next five months abroad.

PRESIDENT LOHE was to leave Sydney by plane on July 30. After three months in U.S.A. and Canada, he will spend two months in Europe. While in U.S.A. he will attend the World Council of Churches assembly at Evanston, and later the conventions of the ULCA at Toronto and the ALC at Beatrice, Nebr. He plans to visit various ULC and ALC seminaries and will attend a convention of Lutheran editors. In Europe he will attend the meeting of the LWF Commission on World Missions. He will return to Australia as a chaplain on a migrant boat, arriving in January. —L. W. LOFFLER



SURPRISE. Children of Redeemer Church, Boise, Ida., received visit from "Miss America"

PACIFIC NORTHWEST

Augustana, ULC Churches Are Merging in Bellingham

By PAUL W. FUNK

PORTLAND, OREGON—"The ministry of the church in the community can be more effective through a large united group." This belief was responsible for the merger of two Lutheran congregations in Bellingham, Washington. The congregations of St. Mark's Church (ULC) and First Church (Augustana) voted March 24 to be united as Faith Church, a part of the Columbia conference of the Augustana Church.

A final thanksgiving service was held June 6 to celebrate the consummation of the merger. The Rev. Homer W. Berner, United Lutheran mission developer, addressed the new congregation. Congratulations and messages of good will were brought by the Rev. William Peterson, Augustana pastor and local pastors.

Both congregations were pioneer churches in Bellingham. First Church was organized in 1892, St. Mark's in 1903. Ideas of the merger arose when both congregations desired relocation. Active in the formulation of merger plans were Dr. L. H. Steinhoff, president of Pacific Synod (ULC), and Dr. S. L. Swenson, president of Columbia Conference (Augustana).

The Rev. Elvin S. Hanson was the pastor of St. Mark's Church since 1949. He is now pastor of St. Paul's Church in Hardy, Nebr. The Rev. C. Stanton Peterson was the pastor of First Church since October. He will serve as interim pastor for the new congregation until organizational integration is complete.

The merged congregation is conducting a building fund campaign for the construction of a new church.

THE LATEST CONGREGATION to join the growing ranks of the Pacific Synod is St. Luke's Church located in the Country Homes district of Spokane, Washington. Organization took place June 6 with 50 charter members. The Rev. Warren W. Pechman was organizing pastor. Thirty-two of the 92 baptized members were received through baptism. This is the second ULC mission organized in the Spokane area since 1951.

Children of Redeemer Church, Boise, Idaho, were more than delighted with the guest who attended their Children's Day festivities June 27. She was "Miss America," Evelyn Ay of Ephrata, Pa. Miss Ay was in Boise to take part in the crowning of Miss Idaho for 1954. Pastor Edward Hamme made arrangements to have her bring greetings to adults and children at the service.

On June 20 Holy Trinity Church, Portland, Oregon, dedicated a new house-chapel, land, and furnishings. This mission congregation was organized earlier this year. The Rev. M. Roderick Anderson is pastor.

Our Saviour's Church, Seaside, Oregon, recently completed a successful building fund drive in co-operation with the Wells fund-raising organization. $21,000 was pledged toward the building of the new church by the members of this small mission. A year ago officials of the synod were not sure this mission, which had been organized in the resort community in 1947, would survive. The faith of Missionary Roy Enquist and the loyal people of the congregation has revitalized the church.

AT LAVA HOT SPRINGS, IDAHO, where Pastor William Funk has been working to establish a preaching point in connection with work at Pocatello, two unexpected gifts have been received recently. The first came from a Roman Catholic citizen who gave the mission $25 to help purchase a small church building which became available. The second, $20, came from children of the daily vacation school in Friedens, Pa. The children had picked this new Sunday school and preaching point as their special project.

Although Lava Hot Springs is about 80 per cent Mormon, there are many Protestant families which have never had opportunity for worship or Christian instruction within the community. Good Shepherd Church, Pocatello, is supplying that opportunity for the first time by sending their pastor 38 miles each Sunday.

BAPTISM in Colorado. The Charles Weed family had not lived in one place long enough to think seriously about the church. Mr. Weed is an airplane pilot. Two years ago Mrs. Weed became interested in a young United Lutheran mission congregation, Gloria Dei, in Denver. She studied the teachings of the church and learned the importance of baptism. Recently Mr. Weed and the four children received the sacrament, Pastor Charles A. Davis reports

NEW LOOK

If Lutherans were to name eras of church history, the present might be called the "Age of Church Reconstruction." In the past few years a distinct trend of church remodeling and redecoration has appeared. Hundreds of congregations are spending thousands of dollars to give their church buildings a "new look."

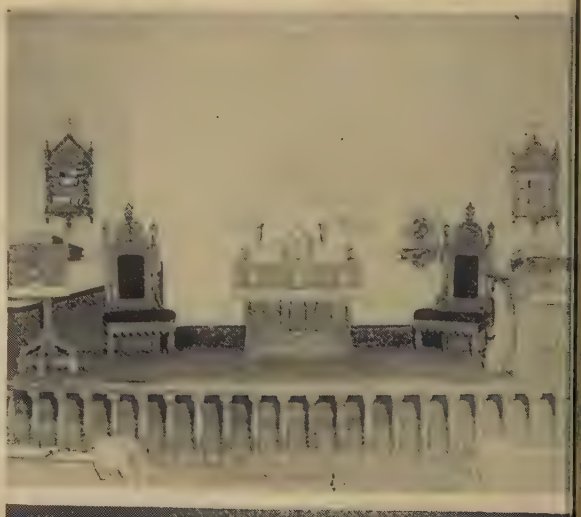
The church building "is a house erected to the glory of the living God and not primarily for man's convenience." With these words, Ralph A. Cram, famous church architect, described the true purpose of the church building almost fifty years ago. Today churches are being remodeled with this idea in mind.

First Church (top), Tyrone, Pa., was completely remodeled recently. Straight pews now replace curved ones. A level floor was substituted for the original sloping surface. Organ and choir were removed from a balcony and located in the chancel.

Mt. Calvary Church (middle), Western Port, Md., has practically a new building with the exception of walls and roof after an extensive remodeling program. Since reconstruction, the congregation has grown nearly 50 per cent.

St. Mark's Church (bottom), Nokomis, Ill., was redecorated with a new organ and chancel furnishings. The congregation, founded in 1865, has a communing membership of 165.

Trinity Church (not pictured), North Side, Pittsburgh,



AFTER

Pa., spent $100,000 in a remodeling program to modernize the 82-year-old building.

WHY DO congregations spend thousands of dollars to remodel their church buildings? Old churches are renovated just as old homes are redecorated, as old clothes are replaced by new. With new types of construction and new furnishings available, congregations want to progress with the times. Small churches are enlarged.

The "new look" in church buildings stresses efficiency and attractiveness. Modern construction is leaning toward contemporary architecture. In church structures the intent is to create functional, suitable, and practical buildings with architectural designs reduced to the simplest elements.

Architects are making church buildings altar-centered instead of pulpit-centered. Emphasis is on making the church building more liturgical and worshipful.

Lutherans have always stressed religious symbolism. Martin Luther, in the days of the Reformation, discarded only what is forbidden in the Scriptures and retained much of the religious symbolism that was abandoned by other reformers.

Today, many Protestant groups are consulting with Lutherans on church equipment and furnishings. Useful symbolism is finding its place in newly constructed and renovated church buildings of many denominations. The United Lutheran Publication House in Philadelphia is helping many churches of other denominations to plan and furnish their buildings.

ILLINOIS

Festival of Faith Opens WCC Assembly August 15

By JOHN E. COOPERRIDER

CHICAGO—A capacity attendance is expected to crowd into Soldier Field, Chicago, for the Ecumenical Festival of Faith on Sunday evening, Aug. 15. More than half of 100,000 seats in the big stadium had been reserved by June 30. Tickets will only reserve seats until 7:30 P.M., when the gates will be open to the public.

Thousands of visitors from Chicago and elsewhere viewed masterpieces of religious art at Chicago's Art Institute in the first few days of a display that opened July 15. The exhibit is being held in conjunction with the World Council assembly. Paintings on exhibit are from various art museums throughout the world—Louvre in Paris, Ryksmuseum in Amsterdam, National Gallery of Canada, New York, Boston, and San Francisco.

In an attempt to show the influence o religion on art, the display spans a perio of seven centuries, including a Tuscan cruc fix of the 13th century, a 700-year-old il luminated manuscript from Italy, as we as modern expressionist paintings by Ric Lebrum, contemporary American artist. catalog illustrating the exhibit, with an in troduction by Prof. Paul Tillich of Unio Seminary, is available at the Institute.

STEPS are being taken to establish a pe manent Lutheran Salvage Service in Ch cago. A truck is already making daily pic ups of clothing, toys, and small household furnishings.

The Service as projected by a committe of Lutheran pastors and businessmen will b set up as a department of the Chicago Lu theran Council. It will be conducted o the order of the Salvation Army's salvag program. In the first months of operatio the Service has provided material aid fo needy persons.

The first of several retail outlets will b established soon where merchandise will b

SUN SHONE in Saskatchewan as Lutherans dedicated new administration building o Saskatoon Seminary, July 4. Christian Higher Education Year funds financed projec

sold at low prices. In addition to salvage work, the Service will collect clothing for Lutheran World Relief twice a year. Clifford E. Dahlin, executive secretary of the Council, said the Service "will be self supporting." He said that "job training and employment opportunities for the aged and handicapped will be developed" through the Service.

A fire broke out in the steeple of Grace Church, Virginia, when the building was struck by lightning. Damage is estimated at $3,750. The Rev. Wilbur Allen is pastor.

The 1954 All-Lutheran Food Appeal is underway throughout Illinois. The state has been divided into 20 districts. Goal for each county is a minimum of one railroad car of shelled corn. Last year's appeal brought cash and commodities valued at $64,000, sent overseas by Lutheran World Relief.

THE NACHUSA HOME for Children, the Rev. LeRoy F. Weihe, superintendent, held combined homecoming and fiftieth anniversary services July 11. Dr. Paul H. Stahl, former superintendent of the Home, and Dr. W. Carl Satre, pastor of Augsburg Church, Toledo, Ohio, were speakers.

Christ Church, Chicago, Dr. George P. Lottich pastor, recently gave $1,220 to synod for home missions. Three mission congregations—Christ Church, Clarendon Hills; Holy Trinity, Lombard; Faith, Jacksonville—each received $200. The remainder was added to synod's memorial loan fund for home missions.

Augsburg Church, Chicago, held its last service June 13. The congregation, organized in 1910, was disbanded because of changing social conditions and population movements in the community.

Dr. Donald F. Irvin of Chicago Seminary is author of a series of meditations on "Parish Education." Recently published, the meditations were sent to all Illinois Synod pastors and Sunday school superintendents . . . The synod stewardship committee has published a series of twelve stewardship studies for church councils. The studies, based on the calendar of causes of the ULC, will be used throughout synod next year.

AND SO FORTH—Evangelical Church, Forreston, the Rev. Fred A. Heckathorn pastor, established two $750 scholarships at Carthage College for students from its congregation . . . The Rev. Alfred H. Stone has resigned his pastorate at Trinity Church, Mt. Morris, effective Sept. 1, to become pastor of First Church, Decatur.

St. Paul's Church, Oregon, recognized the 25th ordination anniversary of its pastor, the Rev. Paul R. Bollman, by presenting a purse for a new automobile . . . Miss Rosemarie Winkler, graduate of Carthage College, was installed June 20 as parish worker of Resurrection Church, Franklin Park.

LUTHERANS AT EVANSTON

Continued from page 13

Following is the list of Lutheran delegates, fraternal delegates, consultants, and youth consultants to the Assembly:

Delegates

AUSTRIA (3)—Evangelical Church of the Augsburgian and Helvetic Confessions, Bishop D. Gerhard May, Vienna; Dr. Erwin Schneider, Vienna; Hermann Noltensmeier, Vienna.

BRAZIL (5)—Federation of Lutheran Synods, no names available.

CZECHOSLOVAKIA (3)—Evangelical Church in Slovakia, Bishop General Jan Chabada, Dr. Jan Michalko, General Inspector Andrej Ziak.

DENMARK (5)—Church of Denmark, Bishop Hans Fuglsang-Damgaard, Copenhagen; Bishop C. J. Skat Hoffmayer, Aarhus; Rev. Johannes Langhoff, Oster Egesborg; Prof. Niels S. Soe, Gentofte; P. P. Sveistrup, Lyngby.

ESTONIA (1)—Lutheran Church-in-Exile, Rev. Aleksander Hinno, pastor of Estonian Lutheran Church in New York City.

FINLAND (4)—Church of Finland, Bishop E. G. Gulin, Tamperé; Miss Armi Hallsten-Kallia, Helsinki; Prof. Aimo T. Nikolainen, Helsinki-Munkkiniemi; Prof. Lennart Pinomaa, Helsinki.

FRANCE (3)—Evangelical Lutheran Church of France (1), Dr. Philippe Poincenot, Montbeliard; Evangelical Church of the Augburgian Confession in Alsace and Lorraine (2), no names available.

GERMANY 18)—Evangelical Church in Germany (Lutheran), Bishop Niklot Beste, Mecklenburg; Rev. Gunter Herden, Gera; Rev. Volkmar Herntrich, Hamburg; Dr. F. C. W. Huebner, Hannover; Dr. Ernst Kinder, Muenster; Peter-Kristian Ledig, Bayreuth; Bishop Hanns Lilje, Hannover; Rev. W. F. Schmidt, Munich; Rev. Wolfgang Metzger, Stuttgart; Dr. Heinrich Meyer, Hamburg; Mrs. Liselotte Nold, Stein; Rev. Hans Helmut Peters, Hannover; Bishop Gottfried Noth, Dresden; Dr. Edmund Schlink, Heidelberg; Rev. Friedrich Spiegel-Schmidt, Hannover; Dr. Rudolf Weeber, Stuttgart; Bishop Reinhard Wester, Schleswig; Dr. Walter Zimmermann, Berlin-Schlachtensee.

HUNGARY (2)—Lutheran Church of Hungary, Bishop Lajos Veto, Budapest; Bishop Laszlo Dezsery, Budapest.

ICELAND (1)—Evangelical Church of Iceland, Rev. Bragi Reynir Fredriksson, Lundar, Manitoba, Canada.

INDIA (5)—Federation of Evangelical Lutheran Churches in India, M. Devasahayam, Rajahmundry; Rev. T. S. Paulus, Guntur; Rev. J. J. P. Tiga, Ranchi; M. M. Tudu, Minneapolis, Minn.; Rev. G. Paul David, Tambaram.

INDONESIA (3)—Batak Church, Sumatra, Sutan Hutagalung, New Haven, Conn.; Gustav H. M. Siahaan, Medan; Karimundi Sitompul, Tapanuli.

NETHERLANDS (1)—Evangelical Lutheran Church, D. J. P. van Heest, Amsterdam-Zuid.

NORWAY (5)—Church of Norway, Bishop Eivind Berggrav, Oslo; Dr. Fridtjov Birkeli, Geneva, Switzerland; Kristen Hansson, Oslo; Bishop Johannes Smemo, Oslo; Erling Wikborg, Oslo.

POLAND (2)—Evangelical Church of Augsburgian Confession, no applicati for visas received.

RUMANIA (2)—Hungarian Luther Church in Rumania (1) and Protest Evangelical Church, Augsburgian Conf sion (1), no contact with church leaders

SWEDEN (8)—Church of Sweden, R Nils Erik Anrup, Skelleftea; Archbis Yngve Brilioth, Uppsala; Axel Broman Uppsala; Ragnar Kempe, Ornskoldsvik; R Martin Lindstam, Markaryd; Mrs. Ma Lindstrom, Lundsberg; Bishop Anders N gren, Lund; Prof. Gustav Wingren, Lu

UNITED STATES (23)—American Ev gelical Lutheran Church (1), Rev. Hol O. Nielsen, Cedar Falls, Iowa; Ameri Lutheran Church (5), Dr. A. H. Ewald, Paul, Minn.; Dr. A. E. Haefner, Wave Iowa; Dr. N. A. Menter, Detroit, Mi Dr. Henry F. Schuh, Columbus, Ohio; Harold L. Yochum, Columbus, Ohio.

Augustana Lutheran Church (4), Oscar A. Benson, Minneapolis, Minn.; P. O. Bersell, Minneapolis, Minn.; Solom Eliufoo, Lindsborg, Kan.; Dr. Wendell Lu Washington, D. C.; United Evangelical theran Church (1), Dr. Hans Jersild, Bl Nebr.

United Lutheran Church in America (1 Dr. F. L. Conrad, Salisbury, N. C.; Franklin Clark Fry, New Rochelle, N. Dr. Millard E. Gladfelter, Philadelphia, Dr. Stewart W. Herman, New York, N. Miss Helen Knubel, New Rochelle, N. Dr. Walter C. Langsam, Gettysburg, Dr. Royal E. Lesher, Austin, Texas; R Albert W. Lotz, Kitchener, Ont., Cana Dr. J. J. Scherer, Jr., Richmond, Va.; Joseph Sittler, Maywood, Ill.; Dr. Clare C. Stoughton, Springfield, Ohio; Mrs. L. Witzeman, West Richfield, Ohio.

Fraternal Delegates

Dr. Carl E. Lund-Quist, executive s retary, Lutheran World Federation; Kaj E Lindqvist, Danish Ecumenical Council; Harry Johansson, Swedish Ecumen Council.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Consultants

Dr. Edgar M. Carlson, president, Gustavus Adolphus College, St. Peter, Minn. (Aug.); Dr. Paul C. Empie, executive director, National Lutheran Council, New York (ULCA); Prof. Taito Kantonen, Hamma Divinity School, Springfield, Ohio (ULCA); Dr. Henry J. Whiting, director, Department of World Service, Lutheran World Federation, Geneva, Switzerland (ALC); Dr. Abdel Ross Wentz, Gettysburg (Pa.) Seminary (ULCA).

Also, Evangelical Church in Germany, Miss Hildegard Ellenbeck, Berlin-Spandau; Dr. Walter Freytag, Hamburg; Rev. H. F. O. Kloppenburg, Oldenburg; Dr. Herbert Krimm, Stuttgart; Dr. Hanfried Kruger, Frankfurt am Main; Rev. Norbert Ruckert, Nurnberg; Rev. Kurt Schmidt-Clausen, Hannover; Dr. Ephorus Thimme, Brackwede; Dr. D. H. Wendland, Kiel.

Also, Church of Sweden, Rev. Olov Hartman, Sigtuna; Rev. Gote Hedenquist, Uppsala; Dr. Vilmos Vajta, director, Department of Theology, Lutheran World Federation, Geneva, Switzerland; Church of Denmark, Bishop Halfdan R. Hogsbro, Nykobing; Dr. Regin Prenter, Aarhus; Church of Norway, Rev. Henrik Hauge, Roa.

Youth Consultants

South Africa, Henry S. Ramaila, student at Union Theological Seminary, New York; United States, Norman A. Hjelm, president, Lutheran Student Association of America; Florence Fray, Marion, Va., ULCA's Luther League of America; Austria, Miss Sigrid Kuhnel-Brady, Baloma College, San Marco, Calif.; Denmark, Miss Ragnhild Jeppesen, Charlottenlund; Finland, Niilo Suhonen, Turku; Germany, Miss Roswitha Richter, Augsburg; Gerhard Schlingensiepen, Duesseldorf; Norway, Per Lonning, Bergen; Sweden, Rev. Carl-Ake Soederberg, Stockholm.

Also, as special guest, Tore Littmarck, Geneva, Switzerland, representing World's Alliance of YMCA's; Jens G. Hauge, Corvallis, Ore., representing World's Student Christian Federation.

Accredited Visitors

Among some 80 Lutherans attending as accredited visitors will be Bishop Wladyslaw Fierla of London, England, head of the Polish Lutheran Church-in-Exile.

GEORGIA-ALABAMA

"Communism Seeks to Be Hope of World"—Schiotz

By FRANK C. JONES, JR.

ATLANTA—"Communism has stolen a part of the Christian message . . . in India the strongest pro-Communist election returns came from the Christian sections." With these words Dr. Fredrik A. Schiotz illustrated how "communism seeks to become the hope of the world." "People in physical need respond to any call," he said at the regional theological conference June 29-July 1 at Blue Ridge Assembly Grounds, North Carolina. Dr. Schiotz is executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions and is president-elect of the Evangelical Lutheran Church.

Theologians from Europe and America lectured at the conference on "Christ—The Hope of the World," theme of the World Council of Churches assembly at Evanston this month. Dr. Conrad Bergendoff, president of Augustana College, said that something is lacking in a view of Christian hope which does not stress the power of Christ to change things "here and now."

Dr. Regin Prenter, of Denmark, outlined God's rule in the world in two realms—civil and spiritual. "It is not the purpose of the civil realm to Christianize society," he said. "This is the work of the spiritual realm."

"True unity in the divided Christian churches is not an ideal man-made unity . . . but a unity in Christ," Dr. Vilmos Vajta, director of the theology department of the Lutheran World Federation, told pastors from Southern synods.

Speaking of Christian hope in vocations, Dr. George Forell, of Gustavus Adolphus College, said, "We must not worship success

. . . (or) the self-made man; we must worship the God who became man."

Dr. Lennart Pinomaa, of Helsinki, Finland, speaking on "Fulfillment of Hope," said, "we cannot capture God in the human mind . . . The fulfillment of hope will come as a surprise as it did with Israel." Dr. Gosta Rignell, of Sweden, led the convention in studies on messianic prophecies in Isaiah.

St. James Church, Brunswick, Ga., held a ground-breaking service June 27 for construction of a church and parish building. Synod President Charles E. Fritz, Pastor Henry B. Watson, and Mr. William Nisi, only living male charter member, participated in the service. The $55,000 brick building of contemporary design will be completed in November.

A son of Resurrection Church, Augusta, Ga., the fifth to enter the ministry, was ordained June 13. The Rev. Luther Fulmer, Jr., accepted a call to Ebenezer Church, China Grove, N. C. Dr. Charles E. Fritz, synod president, and Pastor Harvey L. Huntley conducted the service.

A service of recognition was held for Charles Macmurphy, another son of the Resurrection congregation who accepted a call from the Board of Foreign Missions to serve as teacher in a boys' school at Kumamoto, Japan. A recent graduate of Lenoir Rhyne College, he will return in three years to enroll in Southern Seminary . . . The Rev. Eugene L. Epting, Jr., graduate of Southern Seminary, was ordained at St. Paul's Church, Savannah, his home church, June 6. Dr. Charles E. Fritz, and Pastor Joseph L. Griffin participated in the service.

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—From *The Toledo Blade*

Victory Depends on Faith Berggrav Tells Lutherans

By WILLIAM C. ROEGER

Norristown—In a 196-year-old countr congregation near Philadelphia, the preach on a summer evening was the famous No wegian bishop, Eivind Berggrav, one of t presidents of the World Council of Churche Lutherans gathered in Christ Church, Tir cum, to celebrate holy communion and hear the noted churchman.

In John 13, said the bishop, there is fi a warning and then a blessing. Jesus warn his disciples against being self-centered. Ea must be a servant of his neighbor. T blessing was in the holy supper which t Lord instituted. "In this Lord's Supp Christ comes to you—in this Lord's Supp he is longing for you—come and receiv him now."

Newsmen attending the service inte viewed the bishop regarding world politic problems. "Power alone is not the answ in the fight against the police state," he a serted. "Each of us must strengthen an develop his faith in God to overcome an threat to the free nations."

Norwegians are friendly toward t United States, said Bishop Berggrav—a though such incidents as the Army-M Carthy hearings create doubts as to Amer can unity. "But we have the utmost co fidence in the U.S. and its government position in the growing battle against Go less communism."

A series of services were held recent to dedicate a new Grace Church, Pottstow On Whitsunday, Synod President Charl Cooper officiated at the dedication. Pa ticipating in the first communion service the building were Dr. George R. Seltze Philadelphia Seminary professor; Dr. Luth D. Reed, president emeritus of the seminar the Rev. Edgar S. Brown, Jr., pastor; t Rev. Charles Carroll, official in the Nation Lutheran Council; and the Rev. Alt Wedde, St. James' Church, Limerick. T Rev. Asa Wohlsen, former pastor of Gra

CORNERSTONE FROM INDIA
Dr. Coleman brought it to Pennsylvania

Church; the Rev. Paul J. Henry, conference president; and Dr. G. Elson Ruff, editor of THE LUTHERAN, participated in special services. The Rev. Lawrence M. Reese, of the Parish Education Board, spoke at the dedication service for the parish education unit.

A gift cornerstone was recently received by St. Andrew's Church, Perkasie. Some time ago members of the congregation sent $500 to India to help build a chapel in Bommuru, Andhra Province. When the Indian congregation learned that St. Andrew's was planning to build, they sent a stone along with Missionary William D. Coleman, who was returning home on furlough. The stone bears an inscription in Telugu and English (including quaint misspellings) done by Indian natives. St. Andrew's will send a similar stone back to India with Missionary Coleman when he returns.

Most conference parishes held successful vacation Bible schools this summer. St. John's Church, Ambler, held a school for the first time in several years. At the school at St. Peter's Church, Stowe, daily offerings were received for Lutheran World Action. Nearly a ton of clothing was collected for Lutheran World Relief by the junior depart-

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PENNSYLVANIA . . .

ment at St. James' Church, Chalfont.

NUMEROUS MEMBERS of conference congregations are attending summer camping programs at the Ministerium camps—Miller and Hagan, and Camp Nawakwa. Dur one week of leadership school at Mini rium Camp the following conference f tors were on the faculty: W. R. Seam C. F. Brobst, W. C. Roeger, and R. Fetter. son of the conference.

Paul Miller of St. Peter's Church, Sto was recently awarded the Boy Scout aw of merit by the Valley Forge Council. addition to serving as scoutmaster, Miller teaches in the Sunday school and rects the junior choir . . . The "Men of Church" at St. Peter's recently took boys on an outing at Daniel Boone hor stead.

AND SO FORTH—Christ Church, Tinic has authorized an architect to prepare pl for a parish house . . . Grace Church, H field, began construction of an addition church facilities.

Conference President Paul J. Henry stalled the Rev. John M. Scherch as ass ant pastor of Grace Church, Norristo A graduate of Philadelphia Seminary, assisted Pastor Claude R. Baublitz cond a retreat at the Philadelphia Deacon Motherhouse for women of the congre tion . . . Also dedicated at Grace Chu were two clergy stalls, presented in mem of David M. Raccius and John Wurtz, s of the congregation who were prepar for the ministry at the time of their dea

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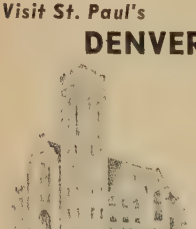

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Apportionment Grows In Pittsburgh Synod

By LUTHER E. FACKLER

PITTSBURGH—Synod Treasurer Paul Schnur reports that apportionment fur received during the first six months of current year total $310,675, or 91.8 per c of the amount due. This is a substant increase over last year's receipts, when first six-month period netted only 83 cent of the amount due.

Thus far in 1954, congregations of syn have paid 59 per cent of their Luther World Action pledges and $185,000 of $225,000 Home Mission Advance goal.

ZION CHURCH, Penn Hills, recently de

cated two bells purchased by children of the Sunday school. Designed for the bell cote, they will be rung at each service.

Miss Lily Agnes Solomon, an Indian teacher from Rajahmundry, India, has arrived at Thiel College, Greenville, to take study courses. Thiel students have devoted their 1953 Lenten offerings to help defray her tuition. Miss Solomon, a godchild of the late Miss Agnes I. Schade, first single woman missionary of the ULCA to serve in India, will speak at the annual convention of the Women's Missionary Society of the synod to be held at Thiel in September.

The Greensburg Kiwanis Club, in cooperation with the Greensburg Ministerial Association, has arranged with Radio Station WHJB to broadcast morning sermons from local churches. The sermons will be tape-recorded and then rebroadcast over the local station the same Sunday evening.

CHANGES OF PASTORATE

Canada

Neudoerffer, J. Fred. From Redeemer Church, Montreal, Quebec. To Board of Foreign Missions as secretary for India.

Caribbean

Amos, James A. From Our Saviour Church, Toledo, O. To Virgin Islands, mission work.

Illinois

Stone, Alfred H. From Trinity Church, Mt. Morris. To First Church, Decatur.

New Jersey

Bel, Louis S. From Our Saviour Church, Elyria, O. To First Hungarian Church, New Brunswick.

New York

Bernhard, Leopold W. From Zion Church, Baltimore, Md. To St. Peter's Church, Manhattan (Nov. 15).

Valentiner, Paul. From Wagner College, general secretary. To St. Peter's Church, Brooklyn.

North Carolina

Shuford, George W. From St. Mark's-Holy Communion churches, Blowing Rock. To Bethany, Holy Trinity, Holy Communion churches, Boone.

Smith, Jasper J. From Bethel Church, Salisbury. To St. Andrew's Church, New Bern.

Northwest

Dressler, George. From St. Mark's Church, Waukesha, Wis. To Salem Church, Albert Lea, Minn.

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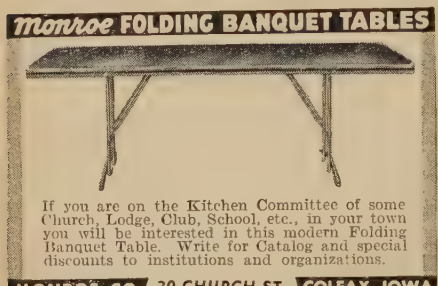

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MILLER, JAMES W. From army chaplain To First Church, Cincinnati.

SECRIST, ROBERT F. From Rows par Wooster. To Calvary Church, East Cle land.

DECEASED

Miss Brenda L. Mehlhouse

Miss Brenda L. Mehlhouse, 65, who national secretary of the Junior Lut League of America for 25 years until it disbanded in 1940, died July 21 at the G Shepherd Home in Allentown, Pa., wh she was serving as a kindergarten teac

Born in Pottstown, Pa., Miss Mehlho had been active in all phases of chu work, especially in missions and in teaching of young children. In her Jun Luther League office she traveled wid throughout the United States. For m years she resided in Norristown, Pa. had been a teacher at the Good Sheph Home for the past 12 years.

She was a member of Grace Chur Allentown, and a former teacher in Sunday school.

Surviving are her mother, Mrs. Corne

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Mehlhouse of Skippack, Pa., and two brothers.

Funeral services were held July 25 in the John H. Raker Memorial Chapel of the Good Shepherd Home.

Mrs. Raymond C. Miller

Funeral services for Mrs. Raymond C. Miller, 59, who died July 21 in Warne Hospital, Pottsville, Pa., were held in Pottsville July 24 with the Rev. William H. Marburger, president of Pottsville Conference, officiating. Interment was in Greenwood Cemetery, Allentown, Pa.

Mrs. Miller's husband, who died Dec. 18, 1953, had served parishes in Riegelsville, Pa.; Minersville, Pa.; Buck Run, Pa., and elsewhere.

She is survived by a son, Raymond, of Schuylkill Haven; two brothers, the Rev. Paul Stengele of Reading, Pa., and Webster Stengele of Allentown, and a sister, Miss Ruth Stengele, Cleveland, Ohio.

Rev. John William Shuey

Dr. John W. Shuey, pastor emeritus of Holy Trinity Church, Kingsport, Tenn., since his retirement in 1952, died June 19. He was pastor of Holy Trinity for 25 of his 55 years in the ministry.

Born near Middlebrook, Virginia, in 1867, Dr. Shuey was graduated from Roanoke College and Chicago Seminary. Following ordination in 1897, he served pastorates in Lexington, Portsmouth, and Waynesboro, Virginia, and Kingsport. He served as president and secretary of the Southern Conference of the Virginia Synod and was for 25 years chairman of the Virginia Synod examining committee.

Surviving are his wife, the former Beulah von Bora Shank, whom he married in 1900, two daughters, Mrs. F. J. Brownell, Jr., of Kingsport, and Mrs. H. J. Hagemeyer, of Longview, Texas, and a son, Clarence W., of San Bernardino, Calif.

Funeral service was held June 21 at Holy Trinity Church, Kingsport. The Rev. Donald R. Fauble, officiated, Dr. R. Homer Anderson, superintendent of the Virginia Synod, and the Rev. J. Lester Link, pastor of Redeemer, Bristol, Tenn., assisted. Committal was at Mt. Tabor Cemetery, Middlebrook, Va., with Dr. J. Luther Mauney, president of the Virginia Synod, officiating, assisted by the Rev. Otis Zirkle and the Rev. Mr. Fauble.

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IN CONCLUSION . . . . . .

THE PEOPLE whom we ought to be sorry for this month are the delegates from Iron Curtain countries who are coming to the World Council of Churches assembly at Evanston. Most of them are hungry for fellowship with Christians of the world. Yet they won't dare speak frankly about the situations they face in their home countries. A few who come to Evanston are no doubt being sent to spy on the others.

We American Christians are fortunate in that we can criticize our own government freely, from the point of view of our Christian conscience. We realize that our government is sunk deep in the problems of compromising with injustice.

The United States compromised with injustice by supporting French imperialism in Indo-China because the danger of Communist triumph was greater than the danger of French imperialism. For similar reasons the U.S. government has helped put back in power in Guatemala some of the men who shared in the ruthless Ubico dictatorship which was overthrown in 1944.

In the practical affairs of the sort of world we live in, simple black-and-white decisions regarding right or wrong are usually impossible. Our only hope is in keeping these practical affairs under the stern scrutiny of our Christian conscience. Although compromise is inevitable in many human situations, we must not be blind to it.

BUT WHEN CHRISTIANS, on the basis of their Christian conscience, venture to criticize their nation, there are always some who condemn these Christians and consider them enemies of their nation. We have two instances of that in THE LUTHERAN this week. The man from the United Fruit Company (*page 34*) seem startled that writers in this paper wou venture to question American policy Latin America. And Dr. Daniel Poli (*page 7*) feels sure that Communis must have had a hand in the Presbyteri criticism of U.S. Congressional inves gating committees.

A LONG TIME ago there was a point which Christianity and communis talked the same language. The ear Communists were genuinely concern about injustice under which vast mul tudes of people suffered. They thoug that without any of the resources Christian faith, or without dependen on God, they could remedy this injusti The outcome of their experiment is no plain to be seen. The result is great injustice and more intense sufferin

Christians are still concerned abo injustice wherever it is found. And Co munists still parrot the slogans regardi injustice which were invented in the early days. There are some people lacking in discrimination that they thi every Christian, pleading for justice, mu be a Communist-fronter.

It is of first-rate importance for all us today to be able to tell the differen between Christian conviction and Co munist propaganda. Christians in a fr country are still at liberty to criticize the government. This is healthful and co structive in warning the nation again danger. Men who come here this mon from Iron Curtain countries must ec Communist slogans or go to a conce tration camp when they get home. W understand why they keep silent. B we ought to expect free men to speak when they have something worth sayin

—ELSON RUFF

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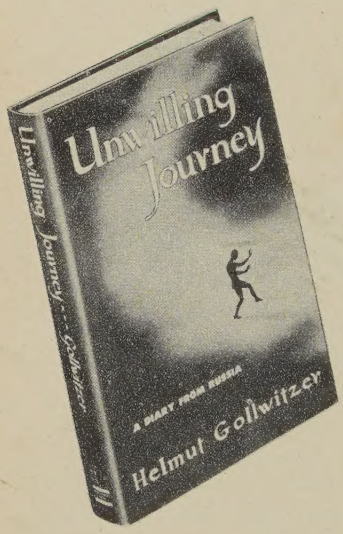

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Grete Paquin and Renate Hagen

An unusual book, TWO WOMEN AND A WAR describes the events of World War II from the point of view of two German women witnessing the slow defeat of their homeland. Their diaries, published here under one cover, provide an insight into the courage it takes to cling to Christian values in the face of propaganda and persecution.

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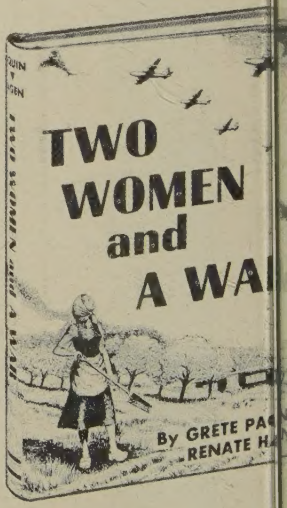
Brooks Atkinson, Pulitzer Prize winning journalist, in a letter to Frau Paquin: "I had not realized that any Germans went through the last war with attitudes so much like my own . . . a feeling of uselessness about war and a gratefulness to nature for ignoring so much human insanity. Your record of war from the German point of view is unlike anything I have read."



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